

# China's

# Millions

North American Edition

ILLUSTRATED

1910

CHINA INLAND MISSION

PHILADELPHIA, PA.  
TORONTO, CAN.




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#### GROUP OF KNEELING PILGRIMS

Each pilgrim carries a little stool with legs on which he carries his incense. They kneel every few steps. The knee pads can be clearly seen. The leader of this group, on the reader's left, has made an annual pilgrimage for twenty years. He has promised to visit the C.I.M. station at Changsha.



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# CHINA'S MILLIONS

TORONTO, JANUARY, 1910

## "Looking Unto Jesus"

BY THE REV. H. W. FROST

**I**T is remarkable how often the idea expressed in the above words occurs in Scripture. It is found both in the Old and New Testaments, and as covering almost all spiritual experiences. Indeed, the phrase characterizes Christianity and differentiates between Christianity and all other religious systems, for this word signifies a religion of quietude, of non-effort, of faith without works, whereas the phraseology of all other religions presents just the opposite conceptions.

And what a happy thing it is for us that such a phrase does not characterize Christianity. If God had commanded us, in order to receive divine blessing, to perform some great act or acts, how readily we might have failed. To have been required to work so long a time with our hands, to walk so many miles on pilgrimage, to read so many folios of chant, so many hymns, to recite so many prayers, or even to render so much charity, might have spelled disaster for many, if not all of us, for human powers, at their worst and at their best, eventually fail. But looking is the simplest thing in the world. One may be a helpless invalid, incapable of any physical effort, and yet one can look. So long as one has eyes to see, one can do this which is required of God for our soul's salvation and our spirit's responsibility. God has asked us, therefore, to do the one thing which we can do, and that which is the least of all the things which He might have requested of us.

Moreover, looking is not the vain and useless thing that it might appear to be. Almost all knowledge comes through looking. We look at the physical world and are taught what nature has to teach us. We look at books and we learn what printing has to teach us. We look at men, their faces, their acts, their characters, and we discover what mankind has to teach us. Not to look is to shut ourselves off from almost all sources of information, while a good use of our eyes opens to us infinitely many and important opportunities of obtaining and increasing essential knowledge.

The above being true, it ought to be a matter of concern as to what we look at. Strange as it may appear, the things at which men look and the way in which men look at things determine the differences between men. The eyes of one man, speaking generally, are the same as the eyes of another man, but a great difference is found in the use of the eyes, and this difference of use is most important, for the eyes largely determine the thoughts of the mind, and as a man thinks, so he is. It is essential, therefore, to guard the eye-gate. To learn what not to

look at, is to have won already half the battle of life.

So it is that God gives us the vision of Christ. Since all perfection of beauty, of wisdom, of grace and of power are in Him, He bids us look at Him. He would have us look to Him for salvation, for sanctification, for the plan of life's service, for ability to perform such service that it may be for God's glory and man's blessing. Indeed, as all fulness is in Christ, looking to Christ is the way to secure whatever fulness we may need, for as we look to Him, according to our need, so we shall receive from Him, according to that need. The one thing, therefore, which is absolutely necessary in life is looking at Christ.

As to the means of looking at Christ, they are as simple as looking itself. To read, to meditate upon, to learn to live by God's holy Word, is to look at Christ, for that Word reveals Christ. To pray, to intercede, to praise, to adore, is to look at Christ, for in these acts the eyes of our heart are opened upon the unseen world and we there see Christ who is its central person and the brightness of its glory. To serve, in the life and power of the Holy Spirit, is to look at Christ, for we thus learn and take upon ourselves the character of Him who was anointed by the Holy Ghost and who went about doing good. In short, looking at Christ, is believing on Christ, by whatever means faith may be received, increased and made effective.

To make our theme a pertinent and practical one, this then is what we need as a Mission for the year to come, and for all the years to come. God does not require some great thing of us. He gives us, in a sense, an easy, as well as a delightful task. Teaching us that we have nothing in ourselves which may be of help to ourselves or to others, He points out Jesus to us, in whom dwelleth all the fulness of the God-head bodily, and He lovingly bids us gaze upon Him. For temporal supplies, for increase of workers, for a purer and more active Church in China, for everything we need, for anything we can conceive of as likely to be needed, God tells us to lift our eyes to Christ upon the throne, and as we see Him to trust in Him. How blessed it is to have our life so simplified. This is all, "Looking off unto Jesus." May we learn the lesson so that the Spirit may be able to say of us, as of the apostles on the Mount; "And when they had lifted up their eyes, they saw no man save Jesus only." If He may, He will then be able to add concerning each of us; "He endured as seeing Him who is invisible."

# The Hundred-fold, Now in This Time

Mark 10 : 30

BY EMILY S. STRONG

**W**E read much in the Word of God about the rewards which are to be given in eternity to those who, like Caleb, have followed the Lord wholly ; but do we think enough of the gracious promises of present blessing here and now ?

It seems as if our Lord in His gladness over those who are spending themselves in His service, could not wait for a future reward. His heart could only be satisfied with conferring gifts "in this time" as well as in the life beyond.

The truth is, we may be constantly laying up treasures on earth as well as in heaven, and those, too, which moth and rust will not corrupt. We may be constantly sowing seed, the harvest of which is going to enrich our whole life on *this* side of heaven. Every day's sowing bears its fruit for time as well as for eternity, and much of the joy of our later years is simply the harvest of past fidelity.

We have seen this plainly in the lives of some ripe Christians, who have spent years in the great vineyard. It may be a letter from some one led to their Savior years previous ; or perhaps a call from a friend, once cheered and comforted in time of trial or sorrow, or a casual meeting with one who expresses gratitude for blessing received through their ministry at some time quite unknown to them ; all to be distinctly traced to past work for God. Each day to them brings some joy unknown to others.

A missionary in central China, home on furlough, recently received in two mails one hundred and twenty letters from grateful converts expressing their love to the Savior and their longing for the return of the one who brought them the

light. What was it but the hundred-fold now in *this* time ?

We are all living either a contracting or an ever-expanding life. The life which is not daily poured out for God is growing smaller and smaller, until, as we have often observed, it becomes largely a matter of caring for a body which is soon to be put in the grave.

If, on the contrary, we are constantly sowing righteousness, if we are giving day by day the cup of cold water, as we touch other lives our own life is ever-expanding, and we are constantly reaping of that we

have sown. It is true of the righteous as well as of the wicked: "They shall eat of the fruit of their own doings."

In the autumn, when the year is dying, we see on the mountain-side a beauty, radiance, and glory which the forest never possessed in the summer season : an illustration of what should be true of every Christian life, shining more and more until the perfect day, and reaping more and more from past years.

Let us, then, while not losing sight of the reward which is "with Him" at His coming,

remember that which is ours here and now if we will. Let us have a fixed *purpose* to give our lives in blessing others. This will strengthen into a *habit* of life, until it will become as spontaneous as breathing. Then no day will pass without its harvest of joy and satisfaction, the seeds of which were sown back in the years ; and we shall know in our own blessed experience the hundred-fold now, in *this* time, while we also look forward to the world to come with its greater prize of life, which is life indeed. Save the supreme motive for service—love for Christ—could we have a greater incentive than this to a life of usefulness and ceaseless activity ?



A CHINESE STONE MONUMENT



## Timely Help for China

BY REV. J. CAMPBELL GIBSON, D.D.

**W**HAT constitutes the present call for immediate help for China?

Some years ago it seemed to be taken for granted in the West, and it was almost accepted by China herself, that China as a united Empire had almost reached the end of her long history, and that nothing remained but to arrange for the distribution of her provinces among the Western powers. But those who best knew the great qualities of the Chinese people looked for a happier issue. Now this thought of partition has been seen to be the dream it always was.

Patriotism in China has not usually taken the form of loyalty to the existing government, and hostility to it was little more a sign of disloyalty than is a party vote of "His Majesty's Opposition" against the government bill. But the patriotism of racial solidarity, of love of country and pride of race, is deep and strong.

Events have recently brought it into intense activity. It received a severe blow when China was defeated with humiliating rapidity by despised Japan. But when the great military power, which had always weighed like an incubus on the northern frontier, was crushed in turn by the same Asiatic empire, the soreness of defeat was forgotten, and a reaction of feeling set in. The thought that Asia might, after all, hold her own against Europe gave a mighty impulse to patriotic aspiration.

China's policy has never leaned to aggressive militarism, and though much attention has been given to the army and navy as essential to the defence of the Empire, yet Chinese sagacity has laid hold of the higher ideal that a reformed government, and still more a reformed education for her people, must be the first steps to renewed national greatness. Of these two the second is marked as the more fundamental, both by the example of other nations and by the ancient traditions of China herself.

Hence the amazing step was taken some years ago of abolishing, as with a stroke of the pen, the immemorial system of civil service examination, and destroying the competitive value of the antique learning on which it laid emphasis. For it was substituted an educational system of graded schools and colleges—lower and higher primary schools, lower and higher secondary schools, with advanced courses and technical colleges—throughout the empire. Even temples were ruthlessly seized by local authorities and turned into schools, their images and furniture removed, their walls covered with maps, diagrams and blackboards, temple lands appropriated to meet educational expenses, and teachers summoned from the four winds to put the whole scheme into immediate operation.

This system of schools, again, immediately created an enormous demand for school-books of every grade, and Chinese printing firms at once set themselves, with the utmost energy, to meet it. One such firm alone, "The Commercial Press," sold in twelve months \$800,000 worth of school-books. This, too, although the new books are many times more expensive than the few and cheap books of the old system. One of the heads of this firm is a Christian, a Presbyterian

elder, and he has taken occasion to say publicly that, while he and his partners do not profess to be a Christian firm, yet they have never published anything hostile to Christianity, and, he added, "they never will." This promise carries the more value since it has been estimated that the firm supply something like nine-tenths of all the books used in government schools.

The students in these schools and colleges are strongly imbued with the revived patriotism. This feeling is, naturally enough, apt to take the form of hostility to foreign influence, and is very sensitive and quick to resent anything that can be regarded as an affront to China. On the other hand, the subjects of the new learning tend to widen their view, and they can hardly help being conscious that much of what they prize comes now from foreign sources.

It is a most happy circumstance, too, that the Chinese government has at this crisis initiated a great moral reform. They are aiming at no less than the abolition of the opium vice and trade, and Great Britain, though with lagging steps, has shown herself willing to co-operate. But a more cordial readiness to do our part would find a sure reward in the lasting gratitude both of government and people.

If to these tokens of amity there can now be added a demonstration on a large scale, and in a manifestly unselfish spirit, of a generous readiness to aid China in her other efforts at national regeneration, it is not too much to hope that a profound impression of appreciation and gratitude may be made upon the mind of China at its most sensitive point. The cessation of the British opium trade will heal an old and painful sore, and give reality to our profession that Christianity is the religion of unselfishness and brotherhood. The awakening mind of young China may find in its studies, in what it hears of international relations, in the observance in all its schools of the Day of Rest, in its games, its new athletics, its military drill, and even in the new costumes which these have introduced, influences drawing them irresistibly nearer to those whom they formerly despised, whom they had too much cause for suspecting, and some excuse at least for hating. These influences will combine with others to create gradually a better atmosphere, in which old dislikes will insensibly give way to respect and mutual comprehension.

Another renovating force, and one of incalculable momentum, is the growth throughout the empire of the Christian Church. Formerly it was a feeble exotic, and Chinese who joined it were often despised as weakly giving themselves to the service of the foreigner. But during the troubles of 1900 thousands of the Christians laid down their lives willingly for their faith, when they had manifestly nothing to gain from their foreign guides; and in the years that followed the Church has increasingly worn the aspect of a Chinese institution, led and officered by Chinese, and by Chinese who, in many conspicuous instances, immeasurably excel their fellow-countrymen of the old faith and scholarship, both in learning and in



character. The production of many more such men, and their equipment for their work by a thorough training in theological and general learning, is essential to the Church's discharge of her responsibility as leader and guide of the national reformation.

The Protestant Church in China numbers now 200,000 communicant members, and is growing yearly both in numbers and in moral weight. The Church's ministries of healing and of education have naturally commanded more appreciation from those outside than its more purely spiritual functions, but it is winning increasing recognition as a body which makes for social warmth, intellectual light and moral elevation. It is another of the happy circumstances of China's renaissance that in the heart of it stands, as one of its guiding forces, a living Church of Christ, in closest touch on the one hand with its own people, and on the other, in sympathy and mutual understanding with the older Churches of the West. Through it and the missions to which it owes its existence, the mind and heart of Europe and America have a ready channel through which they can communicate, out of their gathered stores, those impulses and aids which may make the awakening of China become as life from the dead.

The Church has been the pioneer in China of Christ's mission of mercy in the healing of the sick, and of His mission of light in the teaching of the ignorant. In both these departments China has herself begun to follow, but it is of vital importance that the Church should maintain its lead, and infuse both of them with the Christian spirit of self-denying ministry to men and grateful devotion to the glory of God.

For so great an effort, suddenly called for in the divine providence, existing resources are wholly inadequate. It is no longer enough that missions should, each for itself, partially train a few medical assistants in its hospitals, and a few teachers and preachers in its schools. The doors must be thrown open to far larger numbers of learners, and their training must be carried to a far higher pitch of excellence. Our efforts must not only meet the limited needs of local churches and communities, but be made adequate to the urgent necessities of a people, if they are to become in any sense the controlling impulse of the new national life.

If this aim can be realized, then China, in coming to her own, will find the vital energies of the West not arrayed against her, but eagerly placed at her disposal, ready to help her with all the resources of an older learning and a larger life than her own.

These are some of the aspects of the present crisis which must appeal to the generous sympathies of a great Christian people, and not least to the venerable

seats of learning and the younger schools of science, which are the flower and fruitage of our own civilization.

None have been more conscious than the missionaries of our limitations, and of our inability, on the present scale of working, to carry out in its fulness the "Program of Christianity." We knew, and have proved a hundredfold in our experience, that the Gospel is the power of God unto salvation for men and nations. But we have felt overwhelmed by the vast issues of work which began in obscurity and is now being forced into the fierce light of world-wide recognition. Now we see the hand of God in the spontaneous rallying of leading minds in commerce, learning and religion, laymen, theologians and scholars, to the help of the mighty and ancient people to whom the early missionaries were sent in the simplicity of faith. One century of evangelization has brought us to this crisis in China. The next decade may do more than the century.

All friends of missions and of China will hear with profound thankfulness of the broad views of the "China Emergency Committee" and of its

proposed appeal for funds by which its ideals may be realized. These will not be withdrawn from the revenues of existing missions. The appeal is addressed to all sections of the community, and may well commend itself to many who have not been responsive to the challenge of the missions for help in their ordinary work.

The proposal is not to undertake the support of denominational institutions as such. Nor is it to multiply

divisions by adding another sectional society to those already in the field. But where good work is already being done, and especially where there already exist institutions capable of wide extension, in positions which will give them the character of conspicuous models for imitation by the Chinese themselves, and where men of different Churches are found willing to combine for the widest usefulness, the "Emergency Committee" proposes to offer its aid in broadening the basis and increasing the efficiency of these institutions.

All well-wishers of China, and all who desire to abate international jealousies and seek the peace of the world, must hail with gladness proposals made with such magnanimity and insight. Their accomplishment will be a notable service of international friendship, and a worthy embodiment of the broadest Christian philanthropy.

"He that believeth on Me, as the Scripture hath said, out of him shall flow rivers of living water"—not brooks, summer torrents, or temporary supplies, but perennial streams, *rivers*, and rivers of living water. *J. Hudson Taylor.*



A TARTAR CITY GATE



# Some Results from Special Effort and Patient Sowing

BY MR. THOMAS WINDSOR, TSENYI, KWEICHOW

**M**AY I send you a short account of some of the work which the Lord has graciously permitted us to do for Him during the past few weeks. We, of this station, joined with Kweiyang and Tushan in having a week of simultaneous prayer for the work, followed by another week of special effort to reach the heathen of our respective cities. We do not yet know what methods were adopted by the friends in the other two cities during the week of special work, nor yet the results therefrom. We, here, were daily on the streets pasting up large Scripture text posters, and preaching to hundreds of listeners. We went thus through all the main streets of the city; so that many, belonging to all parts, heard something of the Truth. Also, each evening during the week, services were held in the street chapel. Every service found the room crowded—an average of eighty to one hundred persons who heard the Gospel each evening. In the evening meetings we had the help of some of the Christians who entered heartily into the work.

This week of hard work was also followed by our special half-yearly meetings. About forty men were present from the country and the two out-stations of Meitan and Yinchiang. Those who came from the latter place had a distance of one hundred and forty English miles to travel; whilst those from Meitan had about fifty miles to come. With the exception of one person, these all walked the entire distances. Among those from Meitan were two men over sixty years of age, both of whom walked the return trip of one hundred English miles.

There were three meetings daily—in the mornings a prayer-meeting, and preaching services each afternoon and evening. The subject chosen was *Redemption*, with such sub-topics as: "How accomplished," "Man's need of," "How to obtain," and also benefits resulting from it, such as, "Justification," "Reconciliation," etc. Our chief reason for deciding upon this subject was that the many young Christians from the country might be more fully instructed in this great fundamental truth. The results, as judged from the many expressions of good

received, justified us in thinking that the subject was the Lord's choice and not ours. The meetings were some of the largest we have yet had, and I think too, some of the most helpful to those who were present. On Sabbath morning we had the great joy of baptizing twenty-one men. This, also, is the largest number that have been baptized here at one service. Ten of these are from Meitan, eight from Yinchiang, and three belong to the church in this city. Seven of them are above the age of forty years; two of whom—as mentioned above—being over sixty years of age. We divided them into three groups, of seven in a group. We baptized a group at a time with a hymn and prayer in between. The service was both cheering and stimulating to ourselves and all the Christians present.

We received the names of four new enquirers in connection with the city church. Three of these are

over the age of fifty years. One is the father of one of our men Christians, and another the mother-in-law of our late helper, Mr. Liu. Both of these have been resolutely opposed to the Gospel, and it is now a great joy to us to see their minds slowly opening to the reception of it as the Truth which leads to the Savior. Beside the twenty-one men who were baptized being the largest number received into the Church at



GROUP OF CHRISTIANS AND ENQUIRERS AT TSENYI  
Mr. and Mrs. Windsor are standing to the left, and Mr. Portway to the right

one time, they also brought the number of persons baptized here since the commencement of the work up to fifty. We, therefore, had two photographs taken to commemorate this important and joyous occasion. One is of most of the Christians and enquirers, and the other of the twenty-one newly baptized ones.

Lord Jesus, Thou hast sent Thy people to carry Thy Gospel to every creature. But few of them have gone, and the world is perishing! Here and now I wish to give my life to Thee for missionary service, in obedience to Thy last command, purposing, as far as I am able, to take or send the Gospel to every creature.—*Selected.*



## Work In and Around Wenchow, Chekiang

BY REV. G. H. SEVILLE

**R**ECENTLY Mr. Munro and I visited Ts'oa-diu, in Iung-ko plain, where the work has been going forward rapidly the last few years. We examined ten candidates for baptism that afternoon and accepted them, subject to the action of the congregation later. In the evening these ten and one other woman, examined earlier in the year, but kept waiting because not clear on one point, were brought before the church and testimony was given to their character. They were all approved, and were baptized early Sabbath morning by our oldest evangelist, Ts'ie-ming pah.

The grace and power of God were shown most clearly in the case of Li Nga-nyang. For years he heard the Gospel but paid no heed to it, saddening the heart of his godly old father by his opium-smoking, gambling and evil life. Three years ago, the father, who was really an unordained elder, began to fail in strength and thought it wise to make preparations so that if the end should come suddenly his property should be disposed of as he wished. He took steps to leave the greater part of it to the church, to prevent this son from sinning it all away. Nga-nyang heard of his intention and was very angry. He came and beat his father so terribly that the old man did not recover. Some advised sending the son to the yamen, where, according to Chinese law he could have been tortured to death. Can you imagine my feelings when such a man was before me asking for baptism? One could only marvel at the goodness of God and the power of the Blood. One proof of the reality of his conversion, noted by the evangelist, is that the opium-smoking loafer is changed into a hard-working farmer. His tenderness of conscience is shown by his being troubled after taking in four small bundles of rice straw one Sabbath to prevent the rain from spoiling them for bedding. He promised to be more careful in the future, even about such things.

One woman, who has been a believer little more than a year, was held up as an example to some of the older Christians by Mr. Dzing, the preacher in charge of Ts'oa-diu. She is an ex-medium, which means (in China as at home) that to earn her living she gave herself up to the Devil as a channel of deception. When converted she refused, of course, to contribute idolatrous dues, so the collectors carried away her door and a cooking pan. Instead of running to Mr. Dzing to help her recover her property, or of making a fuss (Chinese like) to get revenge and save her "face," as former training would have led her to do, she merely "kept sweet." Finding that persecution seemed to affect her so little, her enemies thought it was not worth while keeping it up, and so they themselves brought back her door and pan. She not only showed she had learned "Avenge not yourselves," but

gave as well a lesson in patience to some who are quick to run to the preacher, if not to the foreigner, for help.

One dear old lady when asked, "Where is Jesus now?" replied, "He is here beside me." "Yes, but where does He dwell?" put in Mr. Dzing. "In heaven." And her peaceful countenance seemed to me to show that she knew something of the practice of His presence as well as of the benefit of His intercession.

Please pray that these and others to be examined soon may be an honor to the name they bear, a strength to the Church, and bright witnesses for Christ in their villages. They are like Christians in the homelands—needing to be upheld constantly in answer to believing prayer.

On Tuesday night (October 5th) was held the first of a series of meetings with the Christian Endeavor committees. I began with the Lookout Committee, regarding it as the most important in many ways, and was gladdened by the presence of every member of it.

One man lives about two miles away, and was a trifle late. After a half-hour talk on the duties of the committee and its importance to the lives of the members as well as to the life of the society, we engaged in a helpful interchange of thought, closing with prayer. It is hoped that the Prayer-meeting Committee will respond as heartily, and the rest in turn. The Christian Endeavor has been a great help already and we trust it may be strengthened and kept from lapsing into an indifferent formalism.

A most business-like proclamation has been issued by the governor of this province (Chekiang), dealing with the prohibition of the growth and use of opium. It remains to be seen whether its injunctions will be enforced in as business-like a manner or not. One good feature of this proclamation is that it is written in a Mandarin that persons of not much

education can read and understand. This is not a cryptogram, meant for the common people but decipherable by the scholars alone, so may have some effect. Even before this, opium-smoking has been less open and probably much less has been used in the city. To us at least this has been a blessing, since we are not sickened now by the fumes as we go along the streets. Occasionally, a whiff shows that someone is evading the law, but there is not the open den to tempt the non-users. So long as officials are lax, farmers will yield to the temptation to grow opium because of the larger money return. We rejoice that honest and able officials have reduced the opium growing area in some places and pray that the number of the other sort, retarding the movement, may soon be lessened.



JANET SEVILLE, A JUNIOR MISSIONARY

This little Chinese maiden was not wanted in her own home and was to be thrown away, but one of our Christians brought her to us. She is with a Christian woman and is to be taken into the girls' school when old enough to be supported by the Pagoda Branch. Janet takes a great interest in her as you can see.



## The Story of "Joy"

BY MRS. W. WESTWOOD, ANKING, ANHWAI

*"It is not the will of your Father which is in heaven that one of these little ones perish."*

THE story of "Joy," our evangelist's eldest son, is quite inseparable from that of his grandmother, who is commonly known among us as "Billy Bray." Her simple faith, clear testimony and abounding cheerfulness in every circumstance has earned for her this name. The photograph gives little idea of the joy of the Lord which truly is "light at eventide" to this aged woman and which beams from her face. Her life, previous to her conversion, differed in no wise from the lot of most Chinese, except that she had more than the usual share of poverty and suffering, her husband being a confirmed opium sot who eventually sold her son away from her. When grown to man's estate, the son began to ease her burdens as far as possible, and on his conversion, which was a very real experience to him, he determined that his wife and mother must be brought to the Lord before he could with any confidence begin to work among his neighbors. His mother had a very foul tongue and was nearing sixty years of age, but her son had a living faith in the power of the Gospel which bore abundant fruit. His mother was the first to believe, and the change was as real an experience with her as with her son. Old things had passed away for ever and now all was new. Undismayed by her age and failing sight, Mrs. Fan set to work with a large print Testament, and began learning character by character and verse by verse until in a very few years she was able to pick her way anywhere in the gospels. This meant continued patient effort, seconded by her son's painstaking help in explanation, till she was familiar with all the main incidents of our Lord's life and teaching.

The conversion of his wife and mother brought great joy to Mr. Hsieh, joy soon to be tested by many trials. A lucrative business of money lending was given up as inconsistent with the Christian profession. Then came a hard fight with poverty, truly a fight of faith, in which Mrs. Fan's hopeful spirit never failed her, even when the wolf seemed very close to the door. She never repined at the change of circumstances into which her son's uncompromising stand for God had brought them, but always "believed to see" the goodness of the Lord by patient waiting. Gradually these clouds cleared, and her son's unmistakable call to the work of an evangelist was made clear to us, and has been thoroughly established since. There was great joy when he was set apart for this work. Mrs.

Fan since then has been an unpaid voluntary helper, rendering cheerful, willing service whenever needed in preaching the Gospel to visitors or patients. On several occasions she has been on trips to out-stations, and her hearty way wins the women at once. She is very fond of saying to them, "Now, I have told you about Jesus, and what He did for you. You *can* believe if you *will*, it is not that you cannot but you will not." This sounds harsh in English, but it generally goes home with real power, for there is love behind the direct words. Her younger son keeps a stall on the street, selling various wares according to the season, and when he is away, roasting peanuts, baking potatoes, or buying melons, the old woman looks after the stall with her open Bible beside her.

Full often we have seen her literally "buttonholing" women customers, coaxing them to sit on the bench beside her while she tells them of Jesus. The family is still poor, and the old lady has to take her share of the hard work of helping to make ends meet. She is often very tired when the long day draws to its close, but she is never too tired to attend the meetings, and her bright face is always an inspiration to those who preach, for she is a listener who is truly hungering for the bread of life.

For some years there were only three grand-children, one boy and two girls, and the story of the cloud that broke over the little laddie is sad indeed, but it has its silver-lining. One Christmas day we invited all our Christians and their families for a good romp in our garden, giving to them sweetmeats and nuts. Our children's swing was a great attraction, and Mrs. Fan's son swung his first-born high, when the child



JOY AND HIS GRANDMOTHER

let go and fell heavily to the ground. He was quickly comforted, and no great injury was feared, but ere long the spine showed signs of trouble, and gradually health failed, and the little man became a chronic invalid, and a hunchback. Those who know the deep-seated pride in their sons which is imbedded in the Chinese character, will readily understand how great was the blow to the whole family. Outsiders said cruel things of the Christians' God who could thus wound an only son, and for a time the father had a fierce fight, but his faith, and that of his mother, triumphed, and they were able to receive apparent evil as well as good from the hand of the Lord.

Possibly, if the beautiful hospital now erected in our city, with its many appliances for alleviating pain,



could have been here then, little "Joy" might have been spared much suffering, but little could be done at that time, and after all it savors of unbelief to cry, "Lord, if such and such could have been done then he need not have suffered so." The child's times are in His hand. The little one has been a great care all these years, and perhaps the keenest trial has been their inability, through straitened means, to provide the nourishing food he so needed. But little "Joy" has his heritage which cannot be taken from him. He is a true little Christian, so neither life nor death can be too sorrowful. For nearly a year now, through the great kindness of the doctor in charge, "Joy" has been an inmate of the children's ward of the hospital. Here he grows fat and looks so bright. He is a great favorite and no pains are spared to alleviate his suffering. But the disease is making headway, and he will not last very long, we fear. "Billy Bray" and the parents go over to see him frequently, and they always return full of thankfulness for the Lord's gracious provision for their boy. "Joy" is a little missionary, and the nurses often tell me stories of his quaint way of telling the Gospel to the other patients. Last year he was home for a few months, but grew rapidly worse. He begged to be baptized, and did not for joy sleep the whole night previous to his baptism.

Now I hope this photograph will help you to pray for "Joy," and his grandmother, and for the whole

family. They are poor indeed in worldly goods, but so rich in heavenly treasure, and that is the secret of the joy in both lives.

Will you remember, too, that the little laddie represents a class, and a very numerous class. There are so many children in China who are lifelong sufferers from preventable, and curable diseases. Another little boy, a grandson of our tailor who is a Christian, had to leave the hospital this week, after a fortnight's treatment. He is suffering, too, from an injured spine, but the disease is in a much earlier stage, and, therefore, there is infinitely more hope of recovery. The reason is not far to seek. The family are quite too poor to pay the hospital fees for protracted treatment. One of the sorrows of missionaries is the suffering that *need not be*. Little "Joy" is well cared for, and when he is taken to the Shepherd's fold how glad we shall be to know that everything possible was done for him. Some day we trust there will be a free China Inland Mission bed in the hospital here for such little sufferers. Meanwhile, let us thank God for "Billy Bray" and her little grandson, for that best type of Christianity which "grows under pressure," for the faith that triumphs over suffering, poverty and doubt.

"How can they live, how will they die,  
How bear the cross of grief,  
Who have not got the light of faith,  
The courage of belief?"

## Within Prison Walls

THE following extract from a letter written by Mrs. Entwistle, at Liuanchow, in Anhwei, is interesting as affording a glimpse of a pathetic part of the Chinese social system. Mrs. Entwistle writes:—

"While on a visit to Showchow, I had a unique opportunity of preaching to some who never heard the Gospel before, and will probably never hear it again. The evangelist's wife and I were out visiting near the south gate, and on our way home she asked me if I would like to see the house for castaway baby girls. Having a few minutes to spare, I thought I might as well go in. We went right in to the inner courtyards, and everywhere we were courteously treated by those in charge. We saw the babies, about thirty in all (none over three months), and their nurses; but we had not time to stay and talk, as it was near sunset. But as we were coming out I noticed a barred door, and inside of the bars, as in a prison, were quite a number of women, some mere girls in their teens; others in early womanhood, and all under middle age. The folks round about told me these were widows who had taken the vow of chastity, and they were not allowed out on *any pretext* till they were forty-five years of age, and *no one* but children under twelve years was allowed in to them, not even their own mothers. The doors were never opened except to let in new members, let out those who had reached forty-five years of age, or to let out their dead. Those who had children under twelve had them passed out and in through a small hole in the door; children over twelve had to be given, the boys to masters and the girls to their mothers-in-law.

Everything else was passed out and in through this hole. The look on the faces of these women haunted me so much I had to make a special effort to get inside those bars. I talked the matter over with my husband, and he sent the evangelist to interview the man in charge of both institutions. This one had no authority to open the doors, and said we must apply to the head magistrate. We went there next, and he very kindly granted permission to go inside and speak to the women. An official from the yamen accompanied us to open the doors. I had the evangelist's wife and a woman enquirer with me. As I entered the widows' courtyard and the doors were barred behind me, some took my hands, others stroked my hair, others again patted my back, and all led me forward as they searched for the most commodious room in the compound. I soon saw that none of the rooms were large enough to hold us all; so thought it better to speak to them in the courtyard. Their faces showed great pleasure as they crowded round me. I spoke and sang and answered questions, telling the old, old story in different ways to the most attentive audience I have had for a long time. My throat failed and my lips were dry more than once; but I was well watched, and fresh tea was brought as often as they saw I needed it. About fifty women crowded around me, and, as my throat is weak, I had to stand up to speak to them. Several times kindly hands tried to force me to sit down and rest awhile."

Every element of the missionary problem depends for its solution upon prayer.—Robert E. Speer.



## Our Shanghai Letter

BY MR. D. E. HOSTE

**N**OVEMBER 25th. I am sorry to begin this letter by telling you of the illness of Mr. Geo.

Howell with typhoid fever; he has been unwell for several days, and is probably now in the second week of the illness. I am sure that your prayers and sympathy will go out on behalf of Mrs. Howell in this trial, and also of our brother, Mr. Howell. Miss Darling, who for a considerable time past has been subject to asthma, has been suffering from some specially severe attacks. We have received news of the illness of Mrs. Bunting, who, with her husband, returned to their station in south Kiangsi a short time ago. They and Mr. and Mrs. Horne were taken ill when on the steam launch, and we fear that Mrs. Bunting is suffering from the effects of this attack.

We have been thankful to receive a letter from Mr. Fiddler, saying that his three children had at length fully recovered from smallpox. The house hitherto occupied at Ningsia has been very unsuitable, and an opportunity has now presented itself for securing better premises, which we hope will be purchased. Referring to the condition of the work, Mr. Fiddler writes as follows:—

“A number of the Christians and myself had a splendid time preaching at a fair held outside the city on the 15th of the 7th moon. It lasted for a week, and we had large crowds up to the last day. Our weekly street chapel evening meeting is very encouraging, always packed, and the Christians, but especially the enquirers, turn out well to this meeting. We have seen no fruit as yet, but it must come in due time.” May I again bespeak a special place in your prayers on behalf of our brother and sister in that far-off part of the country.

We have been cheered by news of spiritual blessing in connection with the autumn conference in some of the districts, and the following extract from a letter written by Mr. Entwistle, describing a gathering held at Liuanchow in the province of Anhwei, calls for thankfulness to God:—

“From the beginning the Spirit began to work, and quite a number slept very little, if at all, during the first two or three nights. The first breaking down took place on Tuesday afternoon, when quite a number came forward and confessed their sins. One I might mention specially is Wang Teh Sheng. He began coming here during Mr. Darroch's time, but has been fitful in his attendances. He still had up the idolatrous scroll. He went off at daylight the next day, had a wet walk of sixty li, but came back victorious in the afternoon and publicly burnt the scroll, his mother helping him to set fire to it. The next day saw the public acknowledgement of harboring thoughts of revenge, by ex-colporteur Wang of Cheng-Yang-Kwan against Mr. Chen of that place. You may possibly remember the reconciling of these two was my first work at Cheng-Yang-Kwan, in March, 1908, on my first visit as acting missionary-in-charge. He now asked Mr. Chen to forgive him, and declared that henceforth the matter should be put out of his heart. This was a joy to us, for we could see the reconciliation then was more outward than

real. Another Cheng Yang Kwan member confessed to evil thoughts and desires towards a ‘family’ brother who was keeping some property for himself. Sie is quite willing to let him take it all, rather than imperil his own peace and soul. Two Shucheng members also promised to make restitution on returning home, while doubtless conversions took place during our meetings. One Shucheng enquirer brought his Heaven and Earth tablet and burnt it in the yard at Shucheng three days ago. He also brought a younger brother to the meetings for the first time on the same day. One of our most intelligent women, who has been coming on and off for eighteen years and very regularly for the past ten years, brought her tablet and picture and burnt them. She is a woman of character, really carrying on one of the brick kilns here. She has been under conviction for a long time. I remember specially when a few months ago I spoke on the uselessness of attending the meetings, keeping the Lord's Day, etc., as a means of procuring peace and salvation. She assented, saying, ‘What the pastor says is quite correct. I have been coming all these years and what have I got?’ We expect the Holy Spirit to use her abundantly, and He is doing so now. A specially encouraging feature in connection with the meetings described by Mr. Entwistle, is that the blessing that accompanied them was to a considerable extent due to the ministry of a Chinese evangelist, Mr. Sie, who with Mr. Westwood attended from Anking. Mr. Sie received great blessing at the time of the revival last year, and has been a means of much good in his own and surrounding districts.

Mr. J. W. Webster has sent an account of united special meetings held at Siaooh'i in the northern part of his district of Fushun, in west Szechwan. The Christians connected with our own work and that of the Canadian Methodists met together for about two weeks, and the Holy Spirit worked powerfully among them, leading to not a few heartfelt confessions of sin, and healing of estrangements. Mr. Webster refers to the circumstance that at the beginning of the meetings those leading in prayer generally spoke of the two Missions separately, but that, as the days went by, the essential unity of the company of Christians became more and more realized, and found expression in the prayers. May it not be that one hindrance to the fuller manifestation of the Lord's power among His servants, often is due to a measure of self-seeking, not only of an individual kind, but also in respect to one's own particular organizations?

The newspaper to-day announces that Tuan Fang, the Viceroy of the metropolitan province of Chihli has been asked for his resignation by the Prince Regent. This is an event of obvious importance, as Tuan Fang was appointed to the position not very long ago. It would seem to emphasize the need of our constantly praying that the government of China may be guided in their different duties.

With the exceptions referred to at the beginning of this letter, we are well here, and expect a number of children and teachers from Chefoo in a few days' time.



## Tidings from the Provinces

### Topics for Prayer

Will our readers take as a special subject for intercession, those at the head of our Bible schools as also for those in attendance during the year upon which we have entered.

We would ask you to specially remember Mr. Horne and Mr. Doherty as they take up this work for the first time. The former at Nanchang, in Kiangsi, and the latter in Hangchow, Chekiang.

Then, too, will you remember Mr. Dreyer, who has been freed from his other duties, that he may take up this work of Bible teaching in Shansi province. This is the work which fully occupied Mr. Knight's time previous to his coming home on furlough.

And as we pray for these and also for Mr. Grainger in Szechwan shall we not ask that it may be possible soon to open schools for this purpose in other centres of our work in China which are equally needy.

Prayer is asked for those who, in the coming months, will, D.V., be doing deputation work in the United States and Canada. Ask that the message of China's need, as spoken by Mrs. Talbot, Mr. Knight and others, may be used how and to whom He wills.

Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest.

### News Notes

It is reported that as the foreign powers regard the late Grand Councillor, Chang Chih-tung, as a leading reformer, who rendered signal service to the state, they propose that a bronze statue of the deceased dignitary should be cast in his memory and exhibited in the International Exposition.

It is reported by Chinese despatches that the members of the new senate to be organized will consist of:

1. Members elected by Imperial Clansmen, Princes, Manchu, Chinese and Mongolian Nobles, officials in the Ministries and Offices, on the first of the second month.

2. Members appointed by Decree from a list, submitted by the Senate, of the following persons recommended by metropolitan or provincial officials: eminent scholars who have obtained ranks otherwise than by examination; authors of valuable works, and persons qualified to enter the highest academy of learning. These are limited to thirty in number.

3. Members elected by votes and tax-payers.

4. Members elected by and from the Provincial Assemblies, 9 from Chihli; 7 from Kiangsu and Chekiang; 6 from Kiangsi, Szechwan and Shantung; 5 from Anhwei, Hupeh, Hunan, Honan, Shansi and Kuangtung; 4 from Fukien, Shensi and Yunnan; 3 from Mukden, Kansu and Kuangsi; and 2 from Kirin, Heilungkiang, Kweichow and Chinese Turkestan. Double the required number will first be nominated by the Assemblies, from which number the Viceroy or Governor of the province will finally select the assigned members.

To-day, October 14, 1909, should be a date of historic interest throughout the provinces of the Chinese Empire as the day on which China took its first definite step towards constitutional government by the inauguration of the provincial councils. Whether in every province the provincial parliament has been opened to-day, or whether in this respect Shansi takes the lead, as some assert, we have yet to learn, but here to-day the new parliament was opened with considerable dignity and befitting importance.

Having been favored with an invitation, I went to the new parliamentary buildings about nine o'clock, a.m., and found I was the first guest to arrive. This was what I planned as I wanted to see the whole ceremony from start to finish.

The parliamentary buildings occupy about eighteen Chinese acres of land and are situated in the centre of the city. The erection is not yet complete and indeed the hall where the assembly is to meet is not yet finished, but several rooms have been built, and were fit for use. These are one-storied buildings of the usual Chinese type, and are arranged in rows, facing south. On the present occasion the intervening spaces were covered over with colored cotton, red, blue and yellow, plaited together in large, square checks.

The members of the parliament were all drawn up on the western side of the hall, and opposite them several of the officials and Chinese guests were placed. The foreign guests were then arranged in front of the Chinese guests and facing the members. Shortly afterwards H. E. Pao Fan, the Governor, entered with his suite, and drew up opposite the members, and in front of the guests. After one or two bows a speech was read for the Governor, declaring the parliament opened. H. E. Ting, the Treasurer, then stepped forth and made a short oration. His function was to indicate the power of the new as-

sembly, and this seemed to be to select principles for discussion, and to discuss them, but all executive power remained with the Governor, who could prohibit the discussion of any subject.

### Chekiang

HANGCHOW—For almost three weeks I have been here, and on Saturday last had the joy of uniting with Pastor Ren in thanksgiving for answered prayer, and the signing of the deed for the land on which the Bible Training Institute is to be built.

Few realize how conservative this old city of Hangchow is, and as for Chekiang gentry, even the central government is unable to bend them to its will!

Our trust is in an omnipotent and omniscient Father who is a God that worketh for him who waiteth for Him. Do not forget to pray that He may guide every step of the way. We are apt to say treaty rights give us the privilege of buying land, and building mission houses, and the officials ought to do this and that. But let it ever be remembered that the Chinaman as a rule uses words not to express his real thoughts, but to conceal them, and "things are not what they seem." It is quite possible to observe treaty rights in the letter, while grossly violating them in spirit, and that is the revoltant of the present cry, "China for the Chinese," patriotic though it seems to some at home.

The building of the school will mean months of constant supervision, and many an hour of hard-tried patience and tact. Pray that Divine grace and wisdom may be given.

We have continued blessing in different parts of the province; not so much confession, perhaps, as in the north, but agonizing prayer. May it universally spread.—*Rev. W. J. Doherty.*

TUNGLU—We are on the eve of going to visit our out-stations and I wish to tell you a little about our autumn meetings, which were held recently.

Mr. A. Miller came from Fenghwa in order to be with us. He is also joining us in our country tour in order that he may help in Bible class work.

The season has been a wet one and seed sowing has been late; this has prevented many from attending the meetings who otherwise would have been with us.

The spiritual tone of the meetings was good and we could see a distinct advance since our last gathering.



Mr. A. Miller prepared a large map of our district, which we hung at the back of the platform where all could see it. This made an impression on all present.

Our work lies in six hsien, one of these, Changhwa, north-west of Tunglu, has no witness for Christ. Some of our brethren have undertaken to carry the Gospel to Changhwa.

Perhaps you may remember, that, at our spring meetings, the subject of a home missionary came up and money was promised for his support. I am pleased to tell you that enough money has been contributed to pay for such a man for ten months. The idea has taken hold of the people and they have entered into the matter very heartily. We have selected one of the leaders, *pro. tem.*, to travel in the district and carry the Gospel to parts which, as yet, are untouched.

All told, our membership is only sixty, but we have sought to teach them that "Go ye" means that every Christian is to be a missionary, and that the Church in China must find the men and the money to evangelize this land. I believe this to be the reason why the Church here has started "Home Mission" work.—*Mr. J. B. Miller.*

### Yunnan

YUNNANFU—The work here, as no doubt you know, is not very encouraging. Quite a number come out to services, but very few seem in earnest. At present there is but little being done for the women, just the Sunday services and one class during the week. Four of the women are baptized and two girls hope to be ere long. One old woman who has been coming here for some time was a vegetarian but has broken her vow. She says she truly wants to serve God. She seems sincere, but is so ignorant. Every night she takes her little piece of straw matting outside her door where it is quiet, and there she prays and asks God to protect her and help her to serve Him, but she says she listens and listens but can never hear Him speaking to her. Poor woman! What a comfort it would be to her if she could only read the Bible for herself. She is trying to learn characters, but I am afraid she is making but little progress.

Quite a number of very nice little children come here every Sunday. I am looking forward to the time when we can have a Sunday School class for them. At present I am afraid I have not enough words to teach a class. During the four months we were traveling I was not able to study, so have not progressed rapidly. I had hoped to pass my second section this year.—*Miss C. E. Varcoe.*

TALIFU—During the month of August the work has gone on as usual, and although it has been the rainy season the attendances have been encouraging. A Mr. Ren, with whom we have been acquainted for several years, passed away about the middle of last month. He broke off opium in 1903, and during the time he was here he became interested in the Gospel. On returning to his home he took with him a New Testament. We have heard from him at intervals, and have sent him books on different occasions. I have received a letter from his son in which he said that his father exhorted them to bury him according to the teaching of the Bible, and from what I know of Mr. Ren myself, I am hopeful that he died trusting in the Lord. He was one of the most encouraging opium patients I have had.—*W. T. Clark, M.D.*

### Kansu

LANCHOWFU—"We have had the joy of baptizing three persons, two at our out-station, Tahsinging, and one here. One of the two is the daughter-in-law of Mr. Shen, the leader in the church at Tahsinging. She has been an enquirer for some years, and has now taken her stand for the Lord. With the exception of the grandchildren, she is the last of Mr. Shen's family to take a stand for God. The other who was baptized was Mr. Shen's servant. He has been in his employ for a year or two, and has borne a good character. He is now a bright lad and an earnest Christian. Our hearts have been gladdened to see five others, including three women, one man and one of our school boys, give in their names as desiring to be baptized.

We have in Lanchow a Christian postmaster named Mr. Li, who sometimes leads our meetings, and who has joined us in the street chapel, where he has borne a bright testimony for the Lord. He, with his wife and children, comes to the services every Sunday. Mr. Li believes in systematically giving to the Lord, and brings his tenth every month, which amounts to six thousand cash, or nearly ten dollars.—*Mr. A. Moore.*

### Monthly Notes

#### ARRIVALS

On November 14th, Mr. and Mrs. E. H. Taylor returned from England via North America. Miss E. B. Griffith from Canada.

#### BIRTHS

On October 15th, at Lanchowfu, to Mr. and Mrs. A. Moore, a son (George Percival).

On October 21st, at Honanfu, to Mr. and Mrs. E. O. Beinhoff, a son (Elmer Tsidor).

On October 24th, at Wenchow, to the Rev. G. H. and Mrs. Seville, a daughter (Elsa Ruth).

On November 4th, at Laohokow, to the Rev. A. W. and Mrs. Lagerquist, a daughter (Grace Irene).

### Baptisms

KANSU—	
Lanchowfu and out-station -	3
SHENSI—	
Mienhsien - - - - -	2
Sisiang - - - - -	11
Hanchenghsien and out-stations - - - - -	12
Hoyang and out-stations -	6
SHANSI—	
Sichow - - - - -	3
Pingyaohsien and out-stations - - - - -	5
Soping - - - - -	5
Pingyangfu and out-stations -	4
Luanfu - - - - -	5
U-u (Chen) - - - - -	10
Kiehsiu - - - - -	14
CHIHILI—	
Hwailu and out-stations - -	61
HONAN—	
Chowkiakow and out-stations - - - - -	38
Taikang and out-stations -	10
KIANGSU—	
Tsingkiangpu - - - - -	2
Antung - - - - -	16
SZECHWAN—	
Chungking out-station - -	2
Kuangyuan and out-station -	8
Kwanhsien - - - - -	5
Suitingfu out-station - - -	4
KIANGSI—	
Ningtchow - - - - -	3
Yüanchow - - - - -	18
Kianfu and out-stations - -	10
Yüshan - - - - -	8
Yungfenghsien - - - - -	4
Tsungjen - - - - -	3
ANHWEI—	
Chihchowfu - - - - -	1
Anking out-station - - -	6
Liuanchow and out-station -	13
Hweichow - - - - -	2
Yingchowfu - - - - -	6
CHEKIANG—	
Wenchow out-stations - -	31
Kinhwafu and out-stations -	12
Huangyen and out-stations -	11
Chuchow - - - - -	8
Chüchowfu out-station - -	3
Yungkang and out-stations -	9
Taiping - - - - -	2
HUNAN—	
Changsha - - - - -	5

381

Previously reported 1,124

Total 1,505



## Editorial Notes

**W**E wish all of our friends a blessed New Year. We earnestly hope that it will be the best of all the years which have yet been experienced. There is need of this, not only for the soul's sake, but also for the world's sake, for the days are darkening and hence it is necessary that the lives of Christians should shine with increasing brightness. To the degree that men are losing faith, Christians should exercise faith the more boldly; to the degree that men are living for this world, Christians should live the more for the world to come; to the degree that Christ is being rejected by the world and being wounded in the house of His friends, Christians should increasingly cleave to Him, honor Him, worship Him, and serve Him. This is our wish then, for all who join with us in holy service, that this may be a year in which each one, as never before, may grow in grace and in the knowledge of Christ.

We would ask our friends to renew their supplications in behalf of this paper, as it goes forth upon its monthly mission. Often, in many places, it is the only representative of the Mission, and this is always the case in some parts. It is important, therefore, that it should be edited, printed, circulated and read under the guidance and control of the Holy Spirit. How easy it is in mechanical things to get into mechanical ways. May God save us from this. It is true that this paper is but paper and ink, that it is only one of many papers, and that it looks very much like all the rest. At the same time, it represents a great need, and it is the only voice pleading for those millions of Christless heathen where no one besides our own missionaries are working.

The past year of service for the Mission on this continent has been a peculiarly trying one. Though it is saying a good deal, and though our general income has increased by about ten thousand dollars, we cannot remember any other year of our experience when we have had so many trials of faith, financially, nor trials so long sustained, as in the year which is now gone. Also, we have been sorely tried in respect to candidates, there have been so few persons offering for service, and so many of these have been manifestly unprepared for work in China. And, finally, it has been a year of sickness in our midst, with precious and valuable lives threatened, such as those of Mr. Helmer and Mr. Neale. But we are able to say, as touching all these matters, that never have we known a year so full of blessing as that which is now past. The meaning of any trial is not determined by the nature of the trial, but by the attitude of the soul toward it, and God, in general, has graciously given us to see in all that has happened His hand and His love. So we are not cast down. On the contrary, we believe God is preparing a most blessed thing for us, which He will reveal in His own time.

The visit of Mr. Walter B. Sloan, our Assistant Director in Great Britain, has been full of joy and profit to us. Though his stay at Toronto and Germantown was a comparatively brief one, God

made the days to count for good in a remarkable manner. Our brother's presence in the Homes, his Bible Readings in our weekly meetings, his more public addresses in the churches, were all given in the power of the Spirit, and thus, to the blessing of those who heard him. How uplifting it is to meet and have fellowship with those who walk humbly and devoutly with their God. These are the "living epistles" which are so easily read and understood. We praise God for all such. And we now give Him special thanks for sending to us, in a time of need, one who could speak of the things which he does most surely know. Mr. Sloan has now returned to England, and we trust that his renewed and continued ministry there will be in great power and for great blessing.

We should like to ask prayer for Mr. Broomhall, our Editorial Secretary in London, in connection with certain literary work in which he is now engaged. For some time he has been gathering material for the writing of a book upon the Mohammedans in China, and he is now working over his material and preparing it for publication. This is a very important matter. Hitherto, little has been known of the Chinese Mohammedans, and, therefore, little has been done for them. If anything is accomplished in their behalf, in the future, it will have to be by specialized effort, and this may be undertaken only so far as the people are located and understood. It is our hope, therefore, that Mr. Broomhall's book will be used of God to open a new door of approach to the Mohammedans in China, and that Christ will thus lay it upon the conscience of Christians to undertake their evangelization. As soon as the book is printed we shall import it for sale here. In the meantime, let us not fail to remember its author, that he may be greatly helped of God in its preparation.

As we go to press there are met together at Rochester the Student Volunteers of Canada and the United States. There is an attendance of men and women from all parts of the continent, with an enrolment of about three thousand six hundred persons. To see such a vast audience as gathers three times daily, so young, so bright, so full of purpose and courage, is an inspiration. Not all of this number have given themselves to God for foreign service, for it is the policy of the Movement to get to these conferences those who have not taken this step, in the hope that they will be led to do so. But those present, for the most part, are persons who have begun to realize something of the meaning of a redeemed life and who are reaching out after the will of God in respect to life's service. There is hope then, as well as inspiration, in such a gathering; and we doubt not that Christ looks down from heaven upon these eager faces and opened hearts with not a little joy, foreseeing what it will all mean in the days and years to come for perishing souls far away. May the blessing of God rest upon this Student Volunteer Movement, as indeed upon every movement which seeks to make known to the sons of men the person of Christ and the gospel of His salvation.



# CHINA'S MILLIONS

TORONTO, FEBRUARY, 1910

## "Intercessory Foreign Missionaries"

BY REV. A. E. STREET, OF SOUTH CHINA

"Jehovah . . . wondered that there was no intercessor."—ISAIAH 59 : 16.

THE following is not a literary presentation of truth, but is designed to be a practical suggestion for work.

This purpose has determined the form of presentation. It has grown out of the writer's experience in addressing churches, and the reception that has been accorded the truths here presented has revealed the need for their more general diffusion.

Christ did not command us to pray the Lord of the harvest that He send forth missionaries, but "laborers." The difference is intentional, for there are others just as necessary as missionaries. ("Missionary" means "One sent," and is the Latin form of the Greek "Apostle.")

Those harvest hands who *directly* reach the souls of men and save them can be divided generally into—

(1) Native Workers, upon whom in all countries the burden of evangelization rests ;

(2) Missionaries, who are no longer needed when the natives have learned all they can teach (some centuries ago they finished their work among the English);

(3) Intercessors, who give their time and strength to the distinct work of definite intercessory prayer.

Of these three classes, if comparison is possible among things all of which are necessary, the Intercessor is most important because he is working at the very root and foundation of all harvest success and, in so far as man is responsible, his faithfulness determines the success of all others.

### I. DEFINITION

An Intercessory Foreign Missionary is a "laborer" who *cannot go in person to the foreign field, but who has set himself apart to pray for the definite details of foreign missionary work.* He alone is entitled to the name who enters upon an engagement to work for *definite* fields, an engagement as real as an appointment by a foreign mission board. His striking peculiarities are that he is working in the realm of "the heavenlies" instead of among visible men, and that there are no restrictions as to the number who can be intercessors, as to the place of their residences, or as to the variety, sweep and completeness of the results accomplished.

### 2. NECESSITY FOR INTERCESSORY FOREIGN MISSIONARIES

That mission field which has the largest number of laborers (faithful intercessors) whose names are not necessarily in the published lists will always be the most successfully harvested. This is true

1. *Because of the nature of missionary activity.*

Ephesians 6 : 10-20 reveals the *facts* clearly, concisely and completely, showing that we are not primarily overcoming the prejudices and superstition of men, but "principalities—powers—world-rulers of this darkness—spiritual hosts of wickedness in the heavenlies," which are various grades of rulers organized into invisible kingdoms of darkness. In Daniel 10:13 some of these principalities are mentioned by name : "Prince of Greece," "Prince of Persia," "Kings of Persia," etc., while Christ calls the head of all these kingdoms the "Prince of this World." Other forces are revealed in "the horses and chariots of fire round about Elisha" and the "twelve legions of angels" mentioned by Jesus. Thus revelation shows missionary activity to be a spiritual war between the forces of Christ and those of Satan, not merely man trying to reform and civilize man. This war is waged for the possession of living men and through the medium of living men. Christ seeks men to be "members of His body" while Satan "enters" the hearts of men, so that each works out his purposes through the men who submit to him. It follows that men must go in person, as Jesus came to this world in person, to do the work made possible by prayer.

2. *Because prayer based on God's Word is the only weapon man can use to touch the invisible foe.*

We can reach a Chinaman by speaking face to face with him, but we can strike the spiritual Prince of China only by way of the place "above, where Christ is," ever living to make intercession. An inspection of Ephesians 6 shows that the end of putting on the armor of God is to *pray* for all the saints, but especially for Paul, who represented his missionary successors.

This armor is not for selfish protection, but to enable us to "stand" and—like Moses, Aaron and Hur—by supplication give victory to those fighting Amalek. Jesus did not call upon the twelve legions of angels, but upon His disciples, and that they should watch Him in prayer while he fought the invisible foe. In this He has shown the way for all who "fight the good fight of faith." Even now it is by intercession that He continues the war.

3. *Because the Missionary on the field cannot alone do His work.*

When the intercessors' hands fall Amalek prevails on the mission field to-day. The enemy is strong. Jesus refused to bow down to Satan, but the heathen bow and worship ; therefore the blackness of darkness broods over those lands, a stifling, choking power of death. There a Christian is like a diver at the bottom of the sea.

In Christian countries prayer is continually offered for the pastor and for every detail of the work of the Church; special meetings are held to pray for a revival. In open-air meetings, while one is speaking others are praying. Exactly in the same way one or two missionaries alone among thousands or millions need other persons to pray definitely while they work or speak. Only the need is more urgent, as the bottom of the sea is more dangerous than the air, just as there are more deaths "on the firing line" than in the quiet of the home.

The body of Christ does not consist of each one of us individually, but of all together, and if a missionary is left without sufficient aid in prayer, he suffers, limps, stumbles. Some have even fallen away. He may succeed in fighting his way to the very presence of God and receive blessings unspeakable, but *meanwhile the heathen perish* and God tells us that their blood is to be required at the hands of those who did not do their part. (Ezekiel 33 : 1-16.)

### III. WHAT CAN BE DONE BY INTERCESSORY MISSIONARIES

1. A host of intercessors can be speedily enlisted for this war.

2. Enough missionaries and money can be found to really accomplish our task.

3. *Suitable* men can be sent as missionaries, and the *unsuitable* can be prevented from making the mistake of going. Such mistakes have in the past cost many lives and thousands of dollars. They can be prevented by the Lord of the harvest only when He is asked to do so. Even Christ Himself prayed all night before He chose the first twelve missionaries. (It is a significant fact that there is no distinct command for *man* to send forth missionaries. That work was done by Christ Himself and then by His Spirit when He chose Paul and Barnabas. When they tried to choose fellow-workers they quarreled over the choice. The command is to *pray*.)

4. Many urgent questions of general missionary policy can be solved only through much prayer

5. Individual heathen can be prayed for by name and thus saved.

6. An adequate native ministry can be raised up and maintained.

7. Revivals can be brought about continually on the foreign fields.

8. Fresh fillings of the Holy Spirit can be given to over-burdened missionaries

9. The health and strength of missionaries can be maintained under the severe strain of their physical and social surroundings.

10. Lonely missionaries—those without many friends—can be cheered and helped until their usefulness is multiplied many times.

Experience has repeatedly shown that the believing prayer of one humble intercessor at home can bring about a revival on the foreign field and save thousands. The experience of one missionary was that as far as man can see results, he was able to do more for the heathen toiling as an intercessor in America than while he was among the heathen *without intercessors pleading for him*.

### IV. HOW TO DO THE WORK OF AN INTERCESSORY MISSIONARY

1. Decide deliberately that *this* intercession is to be a regular binding duty.

2. Select fixed days, hours, times, and make them take precedence, as far as possible, of all other engagements.

3. Begin humbly, letting experience enlarge and guide.

4. Wait on the Lord of the harvest for directions as to what part of the field you belong.

5. Learn the names of all missionaries of all connections in your field and pray for them by name.

6. Do not pity the missionary or condole with him, give him your sympathetic *help*.

7. Write to the missionaries you are praying for, asking pointedly what their difficulties and needs are. Tell them you do *not* want something bright and newsy, but something dark and discouraging, and that when they are worn out you want them

to drop you a post card telling you *that*, so you can pray them strong again.

8. Pray for every need or condition that you can learn about. This article is only suggestive.

9. Form the habit of letting God impress upon you the things for which to pray. He will do it.

10. Not many words are needed, but much time must be spent in "waiting" upon Him, the very silence calling for His will to be done. Silence enables one to draw very near to God. "We know not how to pray as we ought," and must *let* "the Spirit Himself make intercession."

11. Study and practice the art of praying until you are expert in it. The Bible furnishes its laws and examples, which can be worked out by patient practice only, just like any other art.

### V. WARNINGS

Some may be tempted to cherish a subtle, hidden feeling that by doing this work they are conferring a favor on some one by helping. Not at all; it is the



A VIEW OF A VILLAGE AS SEEN BY A PASSERBY



other way; the unspeakable favor is granted you of sharing the burden of intercession daily carried by the risen man Christ Jesus in heaven.

When details of mission work begin to come to your knowledge, be exceedingly careful how you judge, condemn or decide in matters that you have never met and that have puzzled the wisest men for many decades. No war is sweet or gentle, but you are now fighting Satan enthroned among men, the most unscrupulous and horrible of enemies, worse than man can imagine. When matters utterly unexpected and discouraging arise, Satan will try to turn you away in disgust; therefore *REMEMBER that the worse the troubles are the greater is the need for your prayers.*

Many, many times you will be tempted to give it all up as useless, for every possible form of deception will be among his "wiles" to stop your intercession; if he can stop each one his victory is assured, and there are alarmingly few intercessors.

Be ready patiently to toil on without apparent results; time is required for them to show. Many a laborer has worked for years without seeing the results that overjoyed his successors. Cannot you do the same?

*Woe be to any one who tries to become an intercessory missionary while the Lord is calling him to go in person.* In Matthew 7:23, Christ calls such "ye that work iniquity or lawlessness," for although they have been eminently successful workers in the church, before men, what they did was not "the will" of God for them.

## VI. SOME GENERAL TRUTHS.

### 1. Indirect Work.

Every Christian should do some work as an intercessory missionary, but there are those at home whom the Lord calls to give their *daily toil* for the salvation of the nations. Many are needed who by teaching, writing and exhorting shall arouse Christians to a sense of their responsibility for the death of those who perish because the salvation prepared for them by Christ has never been offered to them by men. In the work here suggested, house-to-house visitation among church members has been proved most effective in arousing them to their privileges in the foreign fields. A *caution* is here needed, for such work is only indirect, and most jealous, prayerful care is needed to prevent it from displacing the direct work of intercession. Any work that is *visible* so appeals to our pride that it is more attractive than is the lonely toil of intercession.

2. *Rejected.* It is generally considered that God has not called one to the foreign work because age, health, family relations, rejection by a mission board or other outward circumstances prevent him from going abroad. *Such circumstances have no bearing whatever on the question as to whether the Lord wants you to work directly for the salvation of the heathen.*

God is waiting for you to take your place in the vital, difficult and blessed work of joining Christ in interceding before Him. It is not evidence of obedience quietly to drift along at ease, letting the far-away, unseen multitudes perish for the lack of your prayers. Some laborers *must not go* to the mission fields.

3. *Substitutes.* When a draft is made for war service only a limited number of men are called out, and a "substitute" has to be one of those not drafted in his own name. But in this spiritual war every citizen of heaven is drafted, and no substitutes are possible, because there are none left undrafted. Victory is impossible unless those at home meet and rout the invisible foe. It is unjust to send a man into the deadly blackness of heathenism without giving your life in intercession for him while he gives his life for the heathen. We must "lay down our lives for the brethren," (1 John 3:16).

4. *Candidates.* Beware of ever *urging* anyone to go as a missionary. The Holy Spirit only can do that with safety. We should urge that one to set his will "as flint" that he is going to "do the will of My Father which is in heaven," and that he then *pray*, "Lord, send forth laborers;" then if the Lord really wants him in foreign fields it is only a matter of time when it will be made so plain that there is no room for doubt.

5. *Rewards.* There is a peculiar supplementary reward given for all missionary work. It is an addition to the honors of faithful labor, and is determined not by what is done, but by what is "left." For every comfort or friend that you leave in order to do this work you *will* receive one hundred fold of the



ANOTHER VIEW OF A VILLAGE WHEN PASSING THROUGH

comfort, rest and satisfaction that they could have afforded. This is true of both missionary and intercessor, and is the kind of "joy set before Him" that enabled Jesus to "endure." The missionary "leaves" by taking ship, the intercessor "leaves" by shutting the door of his closet. [When one contributes money he does *not* "leave" it, but lays it up in heaven (Matthew 6:20 and Luke 18:22), where it becomes the only treasure he can call his own.] Attendance at church meetings becomes a selfish indulgence of religious feelings when it leads to the neglect of the hard work God wants you to do. Men are dying in agony while you are enjoying a "beautiful" service and while God is calling you to forget your very existence in watching and praying with groaning that cannot be uttered.

"The unsearchable riches of Christ" are discovered by the missionary, whether he is among the heathen preaching it to them, or in the home-land interceding for them. These things are not mere matters of intellectual theory, but have been proven in experience.





CROWDS AS THEY GATHER IN CHINA

## The Power of God Unto Salvation

(Stories of Conversion in China)

BY THE LATE REV. WM. COOPER

SOME years ago a missionary, when itinerating, visited a large town in the northern part of the province of Kiangsu. His preaching on the streets attracted large crowds, and many Christian books and gospels were sold. Among those who heard his message was a man named Ch'en, who, in addition to following him about from place to place during the day, went each evening to the inn in which he stayed to enquire more particularly into the truth of the Gospel. After three days the missionary and his native helper moved on to other cities, but the good seed had fallen into ground prepared by the Holy Spirit, and Mr. Ch'en continued to study the New Testament which he had purchased. He became thoroughly convinced that this book contained just what he needed, and what he had for years been vainly seeking for in the false systems of Confucianism, Buddhism, and Taoism; and in order to get further instruction, he gave up his position as a subordinate officer in the army and went to Yangchow, the nearest mission station, one hundred miles away. There he attended the services in our chapel for some time, and began to testify for Christ, but his heart became so filled with the joy of the Lord that, without any suggestion from us, he felt constrained to go off into the adjoining province of Anhwei to seek his old friends and relatives and tell them of the wonderful Savior who had saved him.

On arriving at the village where he had lived in former years, he created quite a sensation by boldly preaching the Gospel of Salvation from opium-smoking, gambling, and sin of every kind. At first he met with much opposition and ridicule from his old companions, but by patiently bearing all for Christ's sake, and by the steady, consistent testimony of his changed life, one after another became convinced of the reality of his conversion, and desired to follow him as he followed Christ. After about six months spent with them, during which time he had nightly meetings for the reading and exposition of the Scriptures and some remarkable answers to

prayer, six or seven families having put away their idols and turned to the Lord, he proposed that they should invite a missionary to visit them, in order that they might be further instructed in God's Word and admitted to Church fellowship. These young converts had never seen a foreign missionary, but gladly gave him money to defray his traveling expenses to Anking, the nearest mission station, in order that he might seek pastoral help for them. How far did he require to go for such help? A journey of two hundred and thirty-five *English* miles, through a country where no railways exist, and only the roughest of roads. No wonder it took him a whole week to accomplish it.

I shall never forget the thrill of joy that filled our hearts on the Sunday morning when he arrived at that station and told us the good news of how God had used him in opening up the work in a district we had up to that time been unable to visit; and when, after keeping him waiting for some time, my colleague was able to go back with him, he found his story quite true, and, after spending some weeks in teaching these young converts, he had the joy of baptizing this God-sent evangelist and ten other converts, as the first-fruits to Christ in that region. Six months later twenty-two others were received, and the work has since spread to other villages. Mr. Ch'en, after spending some years in evangelizing in another part of the province, has recently returned to that district again, and is still faithfully witnessing for his Master, though not a few of the converts brought in through his labors in the early days have gone to be with Christ, which is very far better.

(To be concluded.)

The man who holds God's faith will dare to obey Him, however impolitic it may appear. . . . All God's giants have been weak men, who did great things for God because they reckoned on His being with them.—*J. Hudson Taylor.*



# Building and School Work in Kiating, Szechwan

(Extracts from a Letter)

BY MR. W. H. HOCKMAN

**F**OR six months my time has been largely occupied with the very trying work of house building. This is an occupation that can be heartily recommended for the cultivation of patience and long-suffering. Dr. A. H. Smith has very aptly expressed the matter thus:—"What foreigner, having built a house in China, straightway desireth to build another?" We have been putting an addition to the dwelling house, so as to make it large enough to accommodate two families, each with their own separate establishment from front to back. A boys' boarding school has also been erected, and likewise two guest halls for men and women, besides other alterations and improvements. For the greater part of the time I have had a company of seventy odd men at work on the premises, including carpenters, sawyers, stone masons, brick masons, plasterers, painters and coolies; and every single man of them has had to be watched, instructed and corrected, day after day, and almost hour after hour, for a long six months. I assure you I am glad the job is nearly finished, and the sound of hammer and chisel will soon be departed from within our walls. Solomon's temple was certainly not built by Chinese. I might easily write a small volume on the ins and outs of house building in inland China, but time compels me to pass over this very interesting subject for the present. As the building draws to a close, I am able to turn my time and strength to other and more important matters.

In previous letters I have spoken of our need of school work, and our hopes of soon seeing our dreams take shape in a boarding school for boys. I am glad to be able to give you the good news that the school is now no longer on paper, but stands on a good foundation in one corner of our compound. It is my purpose in this present letter to speak more particularly of school matters, and to give you some details concerning this new and interesting department of our work.

In speaking of the school work, reference might be made to educational matters in general, and thus help you to a better understanding of the present situation in China. The old-fashioned Chinese school is now a thing of the past, and a new educational system has been established by the Imperial Government, modeled somewhat after that which exists in America and Scotland. Under the old

regime the Government simply concerned itself with the examinations, leaving the conduct of schools wholly to the enterprise of local communities or individuals. The scope of the school work was very naturally determined by the official examinations, and the books studied were in no wise suitable for youthful minds, but consisted of nothing more than dry and lifeless philosophical dissertations, from the Confucian Classics, which no school boy could possibly understand, and which even the old wise-heads of the nation find difficult to explain. Those who pursued the study of the Classics did so with the hope that they might be able to pass the official examinations, and gain an entrance into official life, with the consequent opportunity of becoming wealthy at the public's expense. The schools offered nothing of a practical nature, save that the boys learned to read and write. No provision whatever was made for the education of girls, although occasionally the

daughter of a well-to-do family might be so fortunate as to be allowed to attend the boys' school, or perhaps have a private teacher in the home.

The modern school system has been launched very suddenly, and almost with violence, and it is no matter for surprise that things are not yet in proper working order. However, matters are moving with rapid strides, and in a very few years China should have a fairly efficient modern educational equipment.

A complete system of school buildings has

been provided, including everything from university to country school, and involving the expenditure of untold millions of money; but it is needless to say that a school requires something more than fine buildings and a spacious playground. The prime requisite is, of course, good teachers, and of these China, as yet, has few or none. Most of those drawing teachers' salaries have had only a meagre one or two years of so-called high school work, and are in nowise prepared to teach even the elementary Western subjects, such as arithmetic, geography and history, to say nothing of the higher branches of learning. And of the comparatively large number of young men now in the provincial colleges, very few feel called to the vocation of teaching. The majority are looking for either official or commercial positions, not having any higher or better ambition than simply accumulating money. Then too, many of the officials are purposefully exercising their influence and authority



GUEST HALL ENTRANCE TO THE GOVERNMENT COLLEGE  
AT CHENG TU, SZECHWAN



to hinder and obstruct the schools within their respective jurisdiction, because the officials for the most part belong to the old order of things, and they realize that the day of their going on the shelf is not far distant, and very naturally desire to do all within their power to put off the evil day.

Although China has had a great awakening, and the movement in both educational and commercial circles is now along Western lines, the literati are as loyal to Confucianism as ever, and the schools have no place whatever for Christianity. Many of the students are throwing away their Buddhism and Taoism, and turning towards atheism or agnosticism, but Confucius still maintains his time honored supremacy. In the Government schools, especially of the higher grades, the worship of Confucius is obligatory upon all students; this practically excludes all our Christian youth, for such worship is impossible for a Christian. The general atmosphere of the schools is thoroughly heathen, and not at all a desirable place for the sons of Christian families to be sent for instruction and training. For many reasons it seems

highly desirable, not to say necessary, that the missions have schools of their own, in which the Christian atmosphere shall prevail, and in which regular religious instruction can be imparted, and the moral training be according to Christian standards. To those at all conversant with the field, the mission school needs no apology. But as might be expected, our mission schools, though small and few in number, are never-the-less viewed by the Chinese authorities as rival institutions,

and as such meet with a considerable amount of disfavor, and some degree of opposition. "China for the Chinese" is the slogan of young China to-day, and with more zeal than wisdom they are decrying everything that does not begin and end with the sons of Cathay. During the past winter a somewhat extensive propaganda was launched in this province (Szechwan) with the idea of deterring students from attending missionary educational institutions. Proclamations were issued to the effect that those obtaining education in such schools would be considered ineligible to official positions. Puerile as this may seem, it had the desired effect of keeping away a goodly number of would-be pupils, some of whom come from Christian homes. This is only a part of the general opposition that is showing itself all over the empire, and embraces all sorts and kinds of enterprises in which foreigners have a hand, whether the building of railroads, or the working of mines, or the conducting of schools, or what not. But so long as school work forms an integral part of our missionary effort, and the authorities of the land tolerate its

continuance, we feel that it is our bounden duty to preserve, and keep the school door open as long as pupils are willing to come and sit under our instruction. Just now is a peculiarly opportune time for the mission school, for, owing to the unsatisfactory state of the native institutions, and the special attraction of a competent foreigner, we are able to draw a large number of pupils who would otherwise naturally go elsewhere. Later on, when the Government institutions reach a more proficient working status, our missionary schools will doubtless have very few students outside of those from the homes of our members and adherents. While our schools exist primarily for the Christian community, we want also to reach out and touch as large a circle of outsiders as possible, and thus be missionary to the fullest sense. Now is the time for our schools to make their mark, and win their way into the public confidence.

Now, let us speak more particularly of our own school. We have forty pupils for this term, and that is not a bad number with which to begin. Twenty-two of these are boarders, and come from the out-stations.

The other twenty-eight are local boys, who eat and sleep in their own homes. We should like to have them all in as boarders, but that is not practicable, as their parents are not prepared to put out that much money. Next year I look for a considerable increase in attendance, partly owing to the fact that our school will be better known, and partly because we shall be enlarging the scope of the school by adding a senior primary department. This year's work is confined to that of the junior primary.



MILL, SHRINE AND CITY WALL AT CHENG TU, SZECHWAN

Our school building is a Chinese structure, two stories high, with sufficient accommodation for fifty boarders, and another fifty day pupils. On the ground floor are three class rooms, office, laboratory, dining room, kitchen, lavatory, and storeroom. In the basement are a servants room, laundry, and bathroom. On the second floor are a large dormitory, a sick room, and a room for a Chinese teacher. Up over the two latter rooms is a good-sized room, for the boys' boxes and bags, and all odds and ends. The school staff consists of two Chinese teachers and myself, and two servants—a cook and a coolie.

Two of the school boys are Christians. The others, though mostly from Christian homes, have never given any particular evidence of conversion. Our prime object in having them here is that they may be led to give themselves to the Lord, and be instructed in the way of righteousness. Will you not remember them in prayer, that the Spirit of the Lord may breathe upon them and cause them to live? For this service I feel deeply the need of that wisdom that cometh from above.



# Work Among the Sick and Wounded in Far Tibet

BY MRS. J. R. MUIR, BATANG

THE beginning of my share in the work was somewhere on the journey when our "fu-song" was thrown from his mule, breaking his arm, cutting his head and otherwise injuring himself. We were ten *li* from any house or village, so we tried to make the man comfortable in my chair until we reached the home of a Tibetan chief, where we set the bone and gave medicine, money for food and instructions in regard to his maintenance, till he should be able to go on his way.

On our arrival here, on July 17th, the wife of the renter of our house was in distress, and here again my bit of knowlege served me.

They wanted help, but were afraid of having a foreign woman near. I did the best I could for the patient, and the following morning, to our great satisfaction, a son was born to them. I have been the medical examiner of the entire family ever since, including all the distant relatives.

I have been reputed to be exceedingly wise in matters concerning the little ones, ever since the event of the birth of that Tibetan baby in our own house. We have many times given praise to God for this wee baby, for again, when he has been ill, his mother or father has brought him to me with apparently perfect faith that I would make him well, and each time God has healed the child.

Then the teacher in the girls' school has a family of six or eight little ones, who have all been to me in turn with the various ills that "flesh is heir to." My small supply of drugs which we brought with us, primarily for our own use, has held out like the widow's cruise of oil until now, when I am sometimes at a loss to know what to do for some of the patients who come to me to be healed. Poor, ignorant creatures! They have no faith in the trusted and tried simple remedies which are so efficacious, such as hot water and soap, salt and water for bathing bad eyes, and so on. They want a drug with a pungent odor and a strong taste; otherwise they think they are not getting anything of any value.

My surgical hospital training helped me greatly one day when my husband asked me to attend to a battered soldier. The poor fellow had been thrown from his horse, striking his head on the rocks. The lower lip hung in tatters; there was a gash above the left eye, another on the knee cap which

penetrated to the bone, and four of his teeth were very loose. Two of the teeth I extracted with my fingers. The lip I repaired with sewing silk and a needle. The other wounds I treated according to their severity. In a little more than a week he was able to rejoin his regiment, and much to our satisfaction his lip looked very respectable indeed. Dr. Shelton was absent from the city at the time. Otherwise I would not have attempted so difficult a case.

To show the children my further good will, at the Christmas season I gave about seventy, together with a few women, a meal. This last was a wise suggestion of Mr. Muir's.

This being Chinese New Year, again the little people have not failed me; for they have all been here with their dirty, ragged garments, and dirty faces to pay their New Year call and to make their bow.

I gave each one some cakes, but what I long to do is to gather them together and teach them something.

I fear, however, to try, lest like the birds of the field, they take flight and we see them no more till they want some more cakes!

Still some progress is being made, and we are at least making friends among these Tibetan people, who are so different from the Chinese in every way. Our hearts and hands have been fully occupied ever since our coming here, and while we feel we have accomplished very little, we have tried to do our best for Jesus' sake, and

He receives the effort and us with all our faults; so we are content.



A TIBETAN LAMA

This man is Mr. Muir's teacher, for whom he asks special prayer, that his heart may be touched by the Holy Spirit

I do not think there is a word in all literature, sacred or profane, which is so comprehensive of the unreserve which is the hallmark of real love in its surrender to the loved one: "Whatsoever thou sayest to me I will do it for thee." I ask you if Jesus Christ has ever heard any such simple profession of loyalty from you? Have you said to Him: "Jesus, whatsoever Thou sayest I will do it for Thee, because I love Thee. If Thou sayest to me 'Africa' or 'China,' I will do it for Thee. If Thou sayest to me, 'Go and be My messenger where Satan's seat is,' Jesus, my Lord, I will even do it for Thee."—*J. Stuart Holden.*

# A Walk Through a City in Central China

BY MR. A. L. CANNON, JAOCHOW, KIANGSI



VIEW OF A CHINESE STREET

**J**AOCHOW is a city of about forty thousand inhabitants in the province of Kiangsi, central China. I went for a walk the other day with a friend for a mile through this city to the post office, and will try to give some idea of sights and scenes by the way.

Turning into the main street

of the city, a street only ten to twelve feet wide, stone paved, and crooked as all Chinese streets are, for fear of evil spirits, we find ourselves between long rows of open-fronted shops which line each side of the street. Shops there are of every description; blacksmiths, tailors, money shops, grocers, butchers, carpenters, jewelers, brass workers, painters, stationers, etc., etc., each craftsman plying his trade in full view of the passers by. Sundry stalls on the streets are also laden with goods for sale. Then there are men with small stove arrangements selling hot stew ready cooked at all hours. The street is crowded with people, especially children, for Chinese houses have no back yards and the children all play on the street. Being summer time and very hot weather, the small boys wear only a coat of dirt and possibly a waist cloth.

Here is a woman washing her boy of seven or eight in a little tub on the side of the street. Here comes a barrow man, with his ancient barrow piled high with goods on each side of the large wheel, the said wheel creaking frightfully, but Chinese ears are dull, and it will never strike the barrow man to put a little oil on the wheel to relieve the noise.

Passing on we see a small boy eating rice from a wooden bowl. As he walks along the street, he holds the bowl to his mouth and pokes the scalding hot rice down his throat with a pair of chopsticks.

Here is a house inside which we see written scrolls, lighted candles, and a crowd of people among whom are priests banging gongs and cymbals. "What are they doing?" Someone inside is sick and they are worshiping their idols and seeking to drive out the spirit which is supposed to be causing the sickness. Presently, the priests and people crowd into the next room where the sick person lies, and bang their gongs with might and main, making enough noise to rouse the dead. We pity the poor sufferer who has to endure all this.

As we walk along, we have to watch our steps

lest we tread on the numerous ugly, mangy animals called "dogs," which lie and sleep anywhere they like in the street. Lank, ugly, black pigs, fowls and chickens walk about in the houses or on the streets as they like.

But here we are at the post office. The postmaster pours us out some tea and we talk a little while our letters are inspected and received for post. A crowd off the street gathers into the post office to look at the foreigners. Our business finished, we retrace our steps homewards.

Passing along by the lake, we see a dozen people by the water side, the women, old and young, washing clothes by rinsing them in the dirty looking water and beating them on a stone with a stick. Alongside the women washing clothes are others washing vegetables for the evening meal in the same water. Here is a man in an oval-shaped wooden tub with a couple of little paddles, prepared "to paddle his own canoe" to his house, twenty yards away, now surrounded by the rising waters of the lake. It looks funny to us to see a man in a tub paddling around. We ask him if he will take a passenger. He stares in blank amazement. We repeat the question about four times, but he still stares at us in blank astonishment, quite unable to see anything funny in the situation.

Arriving at the Mission compound, our attention is arrested by loud crying coming from the dispensary. Entering to see what is the matter, we find a little child on its mother's lap, while two terrible boils on the child's body are being dressed by Dr. Judd. This woman was told a week ago to bring her child in and have it attended to, but she callously neglected to do so, while all the time the little one suffered torture and misery. But heathen hearts are hard, and heathen minds are dark, very dark. They are strangers to the sympathy and love that come from the presence of Christ. May God send forth the needed laborers to carry the message of light and life to those who still sit in darkness and the shadow of death.



A MEMORIAL ARCH



## Our Shanghai Letter

BY MR. D. E. HOSTE

**I** MUCH regret that so long an interval has elapsed since my last letter to you. The days are very full, and pass without my always realizing the rapidity with which they are doing so.

You will already have heard of the lamented death of Mrs. W. E. Shearer, the news of which reached us just after my last letter was completed. I will not, therefore, dwell upon this sad event. It has been a comfort, in losing so valued a worker, to receive news of some thirteen or fourteen new sisters leaving for China early next year. We long for large reinforcements of brethren also.

I grieve to say that a telegram arrived late last night announcing the death of Miss Barraclough, from typhus fever, on the 18th inst. This was the first we had heard of her being ill, though we knew that Miss Barraclough's health had not been very robust for some time past. In spite of this, she had worked faithfully and well in and around Luchenghsien. Not long ago I received an interesting account from her of a visit paid to out-stations.

Mr. Howell has continued to make good progress, and has been out in the compound once or twice.

Mr. and Mrs. Curtis Waters are joining Mr. and Mrs. Adam at Anshunfu, and hope to co-operate with them in the work of that large district. Mr. Crofts arrived here yesterday from Chenyuanfu, and is proceeding shortly to Chefoo, for rest and to see his children.

We have been cheered by receiving reports of over 400 baptisms during the past few weeks, including nearly 200 on the Kwangsin river, where, as you are aware, Mr. Orr-Ewing has been visiting. I am thankful to say that, in spite of constant and heavy strain of work, our brother has been preserved in health.

Mr. Geo. Parker, in an interesting letter written from Kingtzekwan, says that they were encouraged by the good attendance at the services, but that the Christians had been passing through a series of troubles, arising from the hostilities of the officials and their underlings. Mr. Parker adds, "However severe on nerve and heart, the spiritual benefit to foreigners and natives will not prove small. One of the Chinese at Kingtzekwan exhorted his fellows from Acts 14: 22, "Through much tribulation we must enter into the kingdom of God." Indications have not been wanting of the hand of the Lord being stretched out against those thus persecuting His children. Mr. Parker tells of two or three false witnesses being cut off by sudden death in a striking way. You will remember that Kingtzekwan is situated close to the border of three provinces, and, as in the case in other parts of China, such places are apt to be somewhat disturbed.

Mr. Ridley writes an interesting account of the baptism of two men and three women, in his far-off station of Siningfu, and I think you will be interested to read the following extract from his letter. It serves to illustrate the great need in which we stand of more young men, not only for pastoral, but also for itinerating and direct evangelistic effort:—

"Mr. Geo. Andrew, Jr., and I have been out on two journeys, one to Tankow, where we sold all the books we had. We visited all the shops in the city, west suburb and half of east suburb, and left tracts in all. We never heard a single unkind word, and were received courteously wherever we went. So different to the earlier years. In our visit to Tatong hsien we also left tracts at every shop, and with the exception of two or three shops, belonging to the Shansi merchants, we had the kindest of receptions. If these places could only be visited by someone, say for three weeks or a month at a time, I think we should find several enquirers. Doors open, wide, wide open, and none to enter in. The feeling toward the Gospel has changed wonderfully during the last few years. Of this we are having proofs in every direction, and some day there will be a glorious harvest, though it seems slow in coming. Mrs. Ridley has now a nice little class of girls every Thursday, and gets a goodly number of women on Sunday."

I am glad to say that Mr. McCarthy, who has been visiting Tali and Tengyueh, reports that he is in excellent health. Miss Simpson and the Chinese bible woman are making a special effort this winter, in visiting the villages around Tali, and I would ask prayer in their behalf, and also for Miss Cornelia Morgan, who is now taking an active share of the work among the women in the city.

A conference is being held this week at Sapushan, two days' journey to the north of Yunnanfu, when Mr. Nicholls hopes to baptize some of the tribes people. It will be remembered that for more than two years past many hundreds of these have been eagerly seeking to learn the truth of the Gospel. The viceroy has been taking drastic measures to put a stop to the cultivation and the use of opium in that province. Quite apart from the question of the injurious effect of opium on those using it, a point of immense practical importance in connection with this subject, is, that the grain supply of the country is much affected by it.

In closing this letter I would mention that it has been arranged for Mr. Lutley to visit the Church of England dioceses in Szechwan, worked by missionaries of the C.M.S. and our own Mission. Mr. Lutley hopes to leave Shansi on or about the 11th of January, to hold a series of special meetings in the districts just mentioned, and I would earnestly ask for prayer on behalf of our brother in undertaking this important ministry.

The weather recently has been colder than usual, the thermometer registering nine degrees of frost on more than one night. We hear of snow in a good many parts of the country, and farther north the cold, no doubt, is severe. This, however, generally proves to be healthy, and so far as we know our fellow-workers throughout the country are keeping well. That this may continue to be the case, is an important petition as we engage in the ministry of intercession.



## Tidings from the Provinces

### Topics for Prayer

Will those who specially remember the work of the China Inland Mission and its workers bear upon their hearts before God the following requests:—

According to arrangement, Mr. A. Lutley, whom God has so abundantly used in his own province, Shansi, and also in Shensi, is to go to Bishop Cassels' district in Szechwan to conduct a series of meetings there. Will you not pray that the Spirit of the Lord will be poured out upon the Chinese in this district. May there be such a mighty manifestation of His power that many who believe on Him may be quickened, and many who know Him not, born again.

The fact that Mr. and Mrs. Curtis Waters have been appointed to the work in Anshunfu, in the province of Kweichow, brings afresh to our minds the need of intercession on behalf of the aboriginal tribes of that district, that God will continue to bless this work even as He has in the past—keeping those who have found the Savior and bringing the seeking ones to Himself.

We would again ask that special remembrance be made with regard to the health of those laboring on the field. There are those whom we feel would value prayer on their behalf; in this connection we would mention Mrs. Falls, of Shansi, that, if it please Him, the Lord would continue to strengthen her, that she may be able to take up the work which is so dear to her heart.

As Mrs. Talbot and Mr. Knight have been engaged in deputation work during the past month the Lord has blessed their service for Him. Will you not ask for His richest blessing upon Mrs. Talbot and Mr. Knight as they continue this work, and also for Mrs. Shapleigh, who is being blessed in service of a similar nature in the United States. As the warmer weather comes on Mrs. Stott hopes to resume her work in this connection.

### News Notes

According to a native dispatch, President Tang Shou-ch'ien, of the Chekiang Railway, recently appointed Commissioner of Education to Kiangsi, has submitted a memorial on the position of affairs in China, in which he states that the antidote for China to-day is centralization of power.

To centralize power it is essential to appoint a responsible premier to assume the entire general administration in the country, and to eradicate the long-standing abuse of selfish motives on the part of viceroys and

governors. His difficulty of not possessing full knowledge of the conditions in the whole country may be overcome by the speedy opening of Parliament, which will enable the people to come into direct touch with the government in deliberations, and to sweep away the evil of viceroys and governors interfering with the action of the government. The memorialist went on to say that, with public approval of the centralization of power, the government would be able to rely on the people as its ultimate pedestal. The government need not then have to shift responsibility on to viceroys and governors, or to entertain any fears as to its actions. It is only by these means that the constitution may be built on a solid foundation. The stability and good government of China depend on the creation of a responsible cabinet and the opening of Parliament without loss of time.

It is stated that in pursuance of a decree issued, the Ministry of Civil Appointments determined on the penalties on ex-Viceroy Tuan Fang's behavior, and decided that his act in causing photographs to be taken of the funeral procession was a private offence, the punishment for which should be degradation; but the punishment for riding about with undue freedom in his sedan chair in the Deities' way, and for using the trees within the *feng shui* walls as telegraph poles, which were tantamount to violation of established regulations, should be loss of rank. It is stated that the Lung Yü Empress Dowager was highly displeased with the ex-Viceroy for allowing photographs to be taken, and this aggravated the case against him. Four persons have been arrested for attempting to take photographs at the mausoleum, and they have been tried by the court of Cassation, which intends to sentence the principal to strangulation and the accessories to imprisonment. It is further reported, naively, that though the Prince Regent demurred in the matter, he was obliged to conform to rule, and accepted the viceroy's dismissal as recommended. Sympathy is expressed for the viceroy, who is popular with all who know him.

A native dispatch says that with the object of preventing anti-Christian troubles in China, the Ministry of Education has hit upon the following plan: It proposes to select a number of the smartest returned students, who lately passed an examination and who possess extensive knowledge of Chinese, to translate extracts and selections of Christian works, and in the case of any tenets or principles

coinciding with those taught in Confucianism, to compare and illustrate them with words from the "Four Books and Six Classics." Copies of these selected compilations should then be circulated in schools and public offices in the empire, to acquaint the people with the fact that Christianity has for its object exhortation of men to be good and altruistic, similarly to the doctrines of the Chinese philosopher, Mai Tzu. In this manner doubts of the people will be removed and anti-Christian friction should die a natural death.

Four delegates have been elected in Hunan province to proceed to Shanghai to attend a special meeting of deputies from all provinces, for the purpose of presenting a joint petition, praying that the period fixed for the opening of Parliament may be curtailed.

As it has been proposed to draw up a system of compulsory education in the Chinese empire next spring, the Ministry of Education has telegraphed to all the provinces, urgently calling for statistical returns giving the number of boys.

### Kweichow

ANSHUNFU.—We are quite anxious about Hannah, one of our Miao members at Lukiakuan, who has been ill of malaria for some months, and ever since last Sunday she has been much worse, and it is feared may not recover. Poor Hannah! she has had a hard life; so much poverty and hard work, it would be a blessed change for her to the Home above, but hard for her husband, Samuel, and their little son. They seem very earnest Christians, and we still hope God may restore her if it be His will. Old Mr. Lee is off this week visiting the Miao in some of the distant villages, who have been suffering some persecution from their landlord. Most of them live on rented land, and their landlords are Chinese. The landlords want their rent paid in opium, and our enquirers are often persecuted because they refuse to grow it. We hope the opium trade will be abandoned ere long, but a great deal is still grown all through this province.

We hear that a Mr. Lang, from Bristol, may visit this province in January next on a mission to missionaries. It will be nice if he comes.  
—Mrs. I. Page.

### Kansu

TSINCHOW.—I am glad to enclose you a notice of twelve baptisms which took place on Sunday, the 14th



November. It was a time of joy and refreshment to us all. Four men were from Uchiachuang, an out-station, two men, one a B.A., from a village five *li* from Uchiachuang; one woman from a village sixty *li* to the south, and the other five were three women of this city and two scholars, a boy and a girl. We have many openings for preaching the Gospel, and I have so far this year traveled some six hundred miles.—*Mr. D. A. G. Harding.*

### Shensi

FENGSIANGFU.—My husband is still allowed to preach and hold classes among the students in the high school here. Last Saturday we gave the professors an invitation to meet Dr. Jenkins, of the Baptist Mission, Sianfu. Nearly every one came, occupying our sitting and dining rooms for afternoon tea, and on the following day our chapel was filled with those who came to hear Dr. Jenkins preach. Our prefect came in just as we had the Saturday gathering to ask me to go to the yamen. They are rejoicing over the birth of their first grandson. They are so grateful and friendly, and quite willing to listen to the Gospel message. One of the professors in the normal school here has lately confessed Christ, and although now removed to Sianfu, writes to us that he is still trusting in Christ.—*Mrs. C. H. Stevens.*

### Shansi

YOYANG.—The refuge keeper at Siaoeh'a has again had to suffer from his neighbor's malice. An opium-smoking widow sought revenge upon him a few days ago by committing suicide in his yard, and on this being settled peaceably, a clique of men stole nearly all of his millet, leaving him only the bare stocks. We feel that God is trying to draw the family nearer to Himself, and we rejoice that this man has taken the persecution so patiently. The city people are friendly toward us, although many fear a recurrence of the former troubles. Some women are willing to come for medicines, but seem afraid to have Mrs. Gonder return their calls.—*Mr. R. K. Gonder.*

### Yunnan

TALIFU.—I shall be glad to have your prayers for the work here, and especially my part of it, that it may be done faithfully. The work among the girls is difficult owing to so many soldiers being in the city. Sunday is a holiday for the soldiers, and everyone is kept busy on their account. For this reason we have decided to discontinue our Sunday

afternoon children's meeting, as none of our girls can attend because they are busy cooking and preparing for the entertainment of guests. They have, however, promised to attend Tuesday evenings, when a number of women sometimes come, although it is not easy to get them to attend regularly. I have been out visiting several times recently, and many of the women are quite friendly and glad to see us, although their interest seems to be in us, and not in the message we bring.—*Miss Cornelia Morgan.*

### Kiangsu

SHANGHAI.—I have had an interesting three days' trip to Nanking, the old capital of China. I left Shanghai on the railway at eight in the morning and reached Nanking a little after five in the afternoon. Miss White (the nurse from Chefoo, who went with me) and I stayed with the Quaker missionaries. They were very kind to us and we enjoyed meeting them.

We greatly enjoyed seeing the ruins of this old imperial city, the tomb of the first Ming Emperor, and the examination hall where 30,000 students took examinations at one time. Each student was locked in his cell for four days until the examination was finished. Some used to die from the strain of it.

There are very few foreigners in Nanking apart from the missionaries. It is a very large city. The wall is twenty-one miles long, but much of the interior is open ground, and all the old forbidden city is now only ruins. The Chinese are preparing for a large exhibition there this year. It is to be open eight months, and the preparations remind me of the World's Fair at Chicago, though I suppose the buildings are not quite so large, nor will there probably be so many.

The grounds are very extensive and beautiful walks and flower gardens are being prepared. The buildings are built of red and grey brick and of stone from the ruins of the old imperial city. The whole affair is being carried on by the Chinese, and the exhibition is to show exhibits of agriculture, manufactory, transport, machinery, military and fine arts from all parts of the empire.

A meeting of missionaries had just been held to discuss the advisability of building a place to show the work of the missions and also to preach the Gospel all day long to the crowds.

We also saw the Quaker hospital for women and children, girls' school and nurses' home.

We had a very nice Christmas here. There were a good many children,

which always makes a lively Christmas. I leave on January the twenty-third to go back to Chefoo. Holidays will be over and we will all have entered upon a new year of work when this reaches you.—*Miss I. A. Craig (of Chefoo).*

## Monthly Notes

### ARRIVALS

On December 3rd, at Shanghai, Messrs. N. Svenson and T. E. Lundstrom from North America.

On December 13th, at Tientsin, Mr. and Mrs. L. H. E. Linder and child returned from Sweden via Siberia.

### DEPARTURES

On December 12th, from Shanghai, Mr. and Mrs. J. G. Nilson and six children for North America.

### DEATH

November 19th, at Chowkiakow, Mrs. W. E. Shearer.

## Baptisms

KANSU—	
Tsinchow and out-stations	12
SHENSU—	
Tungchowfu	4
Hingping and out-station	6
SHANSI—	
Ishih	1
Puchowfu	6
Chiehchow and out-station	3
Hungtung and out-stations	50
HONAN—	
Honanfu	4
Fukow and out-stations	20
Yencheng	11
SZECHWAN—	
Luchow out-station	7
KWEICHOW—	
Kweichow out-station	1
KIANGSI—	
Yangkow	17
Kwangsinfu	9
Hokow	59
Iyang	22
Kanchow and out-station	5
Jaohow	6
Kweiki and out-stations	66
Linkiang and out-stations	8
Anjen	14
CHEKIANG—	
Chühchowfu	11
Lungchuan and out-stations	9
Hangchow	20
Lanchi	1
Yunho and out-station	13
Wenchow out-stations	6
Pingyanghsien out-stations	11

Previously reported 1,505

Total 1,907



## Editorial Notes

**W**E are printing, in the present issue, an article to which we would draw particular attention.

It is called, "Intercessory Foreign Missions," and it has reference to that large and important service which God's children may render to Him and to His cause abroad through the medium of prayer. Will not our praying friends read and meditate upon the article. And, if any one feels led to follow up the suggestions given, will he not do so by writing to us, at either of our offices, or by writing direct to Mrs. H. J. D. Naftel, care of the Toronto office. Mrs. Naftel is the daughter of one of the Mission's older missionaries, and she has kindly undertaken to correspond with friends for us in this particular matter.

In the midst of the present winter weather in China, the activities of the missionaries have greatly increased. Much depends now upon the spirit in which they may go forth to their service. Be it remembered that it is as easy to live an unspiritual life abroad as it is at home, for nothing in divine things can ever be taken for granted. How solemn this thought is as related to our dear friends in China, when there is connected with it the added thought that upon the decision of the question depends the eternal welfare of countless souls round about them. Let the missionaries work in the power of the Spirit and souls will be saved and blessed; but let them work ever so hard apart from that power and souls will remain unsaved and unblessed. We write frankly because this is an issue of life and death, and there is need that we who are helpers at home should realize the conditions which prevail.

We have been encouraged lately by receiving a number of applications for service in China. This leads us to make special request for prayer that we may be granted wisdom from above in dealing with all applicants to the Mission. That we need nothing short of divine wisdom will be apparent to any one who stops to consider the issues involved. For an army or navy appointment, the problem is a simple one, for the test may be made according to so many feet and inches in height and so much ability to bear fatigue. From an educational standpoint, the problem is a likewise simple one, for the test may be made of so many books mastered and so many grades passed. But when a missionary society comes to deal with candidates, it has a problem before it, which, in the nature of the case, is beyond the discernment of men. Physical and mental equipment may not be passed over; and yet the highest possible tests may be passed in these respects, and the most calamitous mistakes may be made. A missionary is to be sent out to do a spiritual work, for he is to be arrayed against unseen and mighty spiritual foes, before whom he himself will have no power. The question of questions, therefore, is this: Is the candidate God-chosen, is he God-prepared, and is it likely that he will be in all the days to come God-endued and God-empowered? And who can discern these things but God Himself? In view of such a need as this, we beseech our friends to pray for us without ceasing.

The annual statistics for 1909 of the Missionary Societies of the world, gathered by Dr. D. L. Leonard and published in the "Missionary Review of the World," are as follows: home income, \$24,613,075; income from the field, \$4,859,605; total number of missionaries, 21,834; total number of native helpers, 92,272; communicants, 2,097,963; added to the church last year, 135,141; adherents (native Christians), 4,866,661. The list, though not a complete one, contains the names of 32 American Societies, 16 English Societies, and 9 German Societies, besides Societies in France, in Switzerland, in the Netherlands, in Norway and Sweden, and in Australasia. The list shows, in addition, that all of the great Mohammedan, heathen and pagan lands are being, at last, affected by the Gospel. For all that God has thus wrought we give Him heartfelt thanks. Surely, it is a cause of great gratitude that the Church is somewhat realizing its obligation toward Christ and a perishing world, and that it is fulfilling, in some measure, this obligation. But let there be no complacency even before such an array of figures as is presented above, for it is to be remembered that other figures could be set over against them which would be quite different in their import. As a single illustration of this, while the Christians in the world have given to missions the sum of twenty-four millions of dollars, it is said on good authority that the Christians in the United States alone possess, in hoarded wealth, over twenty billions of dollars. There is room, therefore, for humility as well as for thankfulness, and also for earnest prayer that God's people may have the mind and heart to "go forward" beyond anything which they have yet attained.

"Go ye, therefore, and teach all nations." (Matthew 28:19.) It is often said by those who look at heathenism from afar that there is little need of preaching the Gospel to the heathen because the fact of their doing the best they can, even if in their ignorance they do worship idols, will bring them peace. They who know heathenism by close contact do not speak thus. On the contrary they testify to two great truths, first, that the heathen do not do the best they can, and second, that they do not find peace. As an illustration of this the following extract from a recent letter from China is given. "One young man gave us much joy because of his sudden decision as soon as he came to hear the Gospel. He told us how earnest he was before in praying to the idols, and in being the leader in all works of merit in his village, but that no peace entered his soul until he came to the 'Jesus-hall' and learned to know Jesus." We may readily admit that there are many mysteries connected with the spiritual condition of the heathen—the greatest mystery being found in the fact that the Church has left them for so many centuries without the Gospel—but the solemn truth remains that without the knowledge of Christ these worshippers of idols never know the consciousness of the forgiveness of sins, and that with that knowledge they find in believing pardon and peace. In view of this, there can be no doubt about our duty. We should preach the Gospel to the heathen, not only because Christ commanded us to do so, but also because the heathen can not do without the Gospel.



# CHINA'S MILLIONS

TORONTO, MARCH, 1910

## Soul Nourishment

BY THE LATE MR. GEORGE MULLER

**I**T has pleased the Lord to teach me a truth, the benefit of which I have not lost, for more than fourteen years. The point is this: I saw more clearly than ever that *the first great and primary business to which I ought to attend every day was to have my soul happy in the Lord.* The first thing to be concerned about was not how much I might serve the Lord, or how I might glorify the Lord; but how I might get my soul into a happy state, and how my inner man might be nourished. For I might seek to set the truth before the unconverted, I might seek to benefit believers, I might seek to relieve the distressed, I might in other ways seek to behave myself as it becomes a child of God in this world, and yet, not being happy in the Lord, and not being nourished and strengthened in my inner man day by day, all this might not be attended to in a right spirit. Before this time my practice had been, at least for ten years previously, as an habitual thing, to give myself to prayer, after having dressed myself in the morning. Now, I saw that the most important thing I had to do was to give myself to the reading of the Word of God, and to meditation on it, that thus my heart might be comforted, encouraged, warned, reprov'd, instructed; and that thus, by means of the Word of God, whilst meditating on it, my heart might be brought into experimental communion with the Lord.

I began, therefore, to meditate on the New Testament from the beginning, early in the morning. The first thing I did, after having asked in a few words the Lord's blessing upon His precious Word, was, to begin to meditate on the Word of God, searching as it were into every verse, to get blessing out of it; not for the sake of the public ministry of the Word, not for the sake of preaching on what I had meditated upon, but for the sake of obtaining food for my own soul. The result I have found to be almost invariably this, that after a very few minutes my soul has been led to confession, or to thanksgiving, or to intercession, or to supplication; so that, though I did not, as it were, give myself to prayer, but to meditation, yet it turned almost immediately more or less into prayer. When thus I have been for a while making confession, or intercession, or supplication, or have given thanks, I go on to the next words or verse, turning all, as I go on, into prayer for myself or others, as the Word may lead to it, but still continually keeping before me that food for my own soul is the object of my meditation.

The result of this is, that there is always a good deal of confession, thanksgiving, supplication, or intercession mingled with my meditation, and that my inner man almost invariably is even sensibly nourished and strengthened, and that by breakfast time, with rare exceptions, I am in a peaceful if not happy state of heart. Thus also the Lord is pleased to communicate unto me that which, either very soon after or at a later time, I have found to become food for other believers, though it was not for the sake of the public ministry of the Word that I gave myself to meditation, but for the profit of my own inner man.

With this mode I have likewise combined the being out in the open air for an hour, an hour and a half, or two hours, before breakfast, walking about in the fields, and in the summer sitting for a while on the stiles, if I find it too much to walk all the time. I find it very beneficial to my health to walk thus for meditation before breakfast, and am now so in the habit of using the time for that purpose, that when I get into the open air I generally take out a New Testament of good-sized type, which I carry with me for that purpose, besides my Bible; and I find that I can profitably spend my time in the open air, which formerly was not the case, for want of habit. I used to consider the time spent in walking a loss, but now I find it very profitable, not only to my body, but also to my soul. The walking out before breakfast is, of course, not necessarily connected with this matter, and every one has to judge according to his strength and other circumstances.

The difference, then, between my former practice and my present one is this: Formerly, when I rose, I began to pray as soon as possible, and generally spent all my time till breakfast in prayer, or almost all the time. At all events I almost invariably began with prayer, except when I felt my soul to be more than usually barren, in which case I read the Word of God for food, or for refreshment, or for a revival and renewal of my inner man, before I gave myself to prayer. But what was the result? I often spent a quarter of an hour, or half an hour, or even an hour, on my knees, before being conscious to myself of having derived comfort, encouragement, humbling of soul, etc.; and often, after having suffered much from wandering of mind for the first ten minutes, or a quarter of an hour, or even half an hour, I only then began really to pray. I scarcely ever suffer now in this way. For my heart being nourished by the truth, being brought into experimental fellowship with God, I speak to my Father and to my Friend (vile though I am, and unworthy of it) about the





A CHINESE PROCESSION IN A SHANGHAI STREET

things that He has brought before me in His precious Word. It often now astonishes me that I did not sooner see this point. In no book did I ever read about it. No public ministry ever brought the matter before me. No private intercourse with a brother stirred me up to this matter. And yet now, since God has taught me this point, it is as plain to me as anything, that the first thing the child of God has to do morning by morning is, to obtain food for his inner man. As the outward man is not fit for work for any length of time except we take food, and as this is one of the first things we do in the morning, so it should be with the inner man. We should take food for that, as every one must allow. *Now, what is the food for the inner man?* Not prayer, but the Word of God; and here again, not the simple reading of the Word of God, so that it only passes through our minds, just as water runs through a pipe, but considering what we read, pondering over it, and applying it to our hearts. When we pray, we speak to God. Now, prayer, in order to be continued for any length of time in any other than a formal manner, requires, generally speaking, a measure of strength or godly desire, and the season, therefore, when this exercise of the soul can be most effectually performed is after the inner man has been nourished by meditation on the Word of God, where we find our Father speaking to us, to encourage us, to comfort us, to instruct us, to humble us, to reprove us. We may therefore profitably meditate, with God's blessing, though we are ever so weak spiritually; nay, the weaker we are, the more we need meditation for the strengthening of our inner man. Thus there is far less to be feared from wandering of mind than if we give ourselves to prayer without having had time previously for meditation. I dwell so particularly on this point because of the immense spiritual profit and refreshment I am conscious of having derived from it myself, and I affectionately and solemnly beseech all my fellow believers to ponder this matter. By the blessing of God, I ascribe to this mode the help and strength which I have had from God to pass in peace through deeper trials, in various ways, than I had ever had before; and after having now above fourteen years tried this way, I can most fully, in the fear of God, commend it. In addition to this I generally read, after family prayer, larger portions of the Word

of God, when I still pursue my practice of reading regularly onward in the Holy Scriptures, sometimes in the New Testament and sometimes in the Old, and for more than twenty-six years I have proved the blessedness of it. I take, also, either then or at other parts of the day, time more especially for prayer.

How different, when the soul is refreshed and made happy early in the morning, from what it was when, without spiritual preparation, the service, the trials, and the temptations of the day come upon one. May 9, 1841.

## The Joy of Faith

By Rev. J. Hudson Taylor

The joys of victory are not greater than the joys of faith—a faith that rests and delights itself on the living God, and glories in Him as much before the conflict has begun as it rejoices in Him when the victory is achieved. "Thou preparest a table before me in the presence of mine enemies." Was there no joy in the hearts of Caleb and Joshua when they triumphantly declared of the dreaded foes, "They are bread for us: their defence is departed from them?" Was Jonathan troubled in the presence of his enemies when he exclaimed, "There is no restraint to the Lord to save by many or by few?" What were David's feelings when he said, "Who is the uncircumcised Philistine, that he may defy the armies of the living God?" and confronted the giant himself with the words, "Thou comest to me with a sword, and with a spear, and with a shield; but I come to thee in the Name of the Lord of Hosts, the God of the armies of Israel, whom thou hast defied. This day will the Lord deliver thee into mine hand . . . . . that all the earth may know that there is a God in Israel. And all this assembly shall know that the Lord saveth not with sword and spear, for the battle is the Lord's, and He will give you into our hands." Oftentimes have the armies of the Lord of Hosts gone forth to the war as did Jehoshaphat, who appointed singers to go before the army, praising the Lord, whose mercy endureth for ever! Rich spoils are gathered when the people of God battle after this sort!



## China's Fight With Opium

Speech by the Honorable Tong Kai-Son at breakfast given in his honor in London, England, on December 20th, 1909

**M**R. Chairman and friends of the anti-opium cause, I feel deeply touched by all the expressions of regard and sympathy that I have just heard. I thank you most heartily for your cordial reception this morning, and I feel that the pleasure which this meeting affords me is alone worth my visit to your country. Your benevolent labors for the last fifty years on behalf of the anti-opium cause are well known in China. We have watched with interest and sympathy your determined efforts to rid your country of a traffic which your parliament has thrice affirmed to be "morally indefensible." We admire your wisdom in preferring national righteousness to material gain. We appreciate your Christian charity which prompts you to assist us in our combat against a gigantic social evil. We are under a debt of profound gratitude to you which we feel unable to express. We in China recognize the fact that whatever progress has been made in the anti-opium movement has been due greatly to the persistence of your efforts. China on her part is now determined to co-operate with you and to abolish the opium evil within her own borders. She has fully awakened to the great necessity of effecting social and moral reforms, and she believes that, among those reforms, the greatest and most urgent is that of the opium habit.

The people of China realize that they have twenty-five millions of their brothers and sisters to be relieved from the bondage of the opium demon. They realize that their opium victims are having a most awful struggle with their relentless foe. Two princes of our Imperial blood lost their lives last year in the determined effort to gain freedom from opium. They waged a fight to the finish, and they won because they preferred death to defeat. Countless numbers of our countrymen are now waging an equally desperate fight, and they will either win or die. We realize that the opium evil can no longer be endured. For more than seventy years it has made the greatest havoc in the physical, mental, and moral well-being of our people. It has weakened our productive energies, and impoverished our industrial forces. It has brought starvation and wretchedness to thousands and, mayhap, millions of families who, were it not for opium, would be enjoying bright and happy homes. It has stagnated the growth of our national prosperity, and it is still one of the most potent causes in preventing our country from taking its proper place in the comity of nations. Is it a wonder, then, that China should be determined to wage a war without quarter against the opium demon and to despise difficulties and discouragements?

No, China is prepared to make all sacrifices, and our people have counted the cost. We have entered the lists against the enemy, to win. Fiscal considerations and difficulties of enforcing our new anti-opium regulations will not daunt our spirit.

And our provincial authorities also have taken up the fight against the enemy. They are in earnest. They are enforcing not only the letter but the spirit of the Imperial Decree against opium cultivation and consumption. In the province of Shansi, which, before the anti-opium movement began, was among

the greatest producers of the poison, not an acre of poppy is now being cultivated. In Chihli, Yunnan, and the coast provinces almost equally good results have been accomplished, and in all the other provinces the reduction of opium cultivation has been equally great, varying from twenty to sixty per cent. The progress of the reduction of opium smoking has also been most encouraging. The city of Foochow has taken the lead owing to the marvelous activity of her anti-opium societies, and in some of her districts a reduction of as much as sixty per cent. has been effected. The reduction in the consumption of opium has also been most encouraging in the city of Shanghai. There a number of the opium shops and opium dens have put up their shutters because of the greatly decreased demand, and the wholesale opium merchants who, hitherto, have been enjoying almost unrivaled prosperity are trembling at the early prospective loss of their unholy business. Peking has also shown marvelous progress in the reduction of opium smoking. Not a single opium divan can now be seen in the great capital of the Chinese Empire, and all the opium shops are now carrying on their business under license and strict police supervision. All along our coast, through the Yangtze valley, and in the remote regions of our Empire, the popular heart is nervously pulsating with the impetus of the anti-opium movement. The entire country is filled with the spirit of anti-opium reform. The popular sentiment has never been so aroused over a single moral and social question.

China realizes the desperate character of her fight, and is prepared to meet all difficulties and sacrifices. She knows that the United States of America had to wage a four years' war, at the sacrifice of millions of treasure and hundreds of thousands of lives, in order to effect the freedom of a few millions of negroes; and China, in order to effect the release of twenty-five millions of her sons and daughters, is prepared to wage an equally desperate fight.

While we realize fully the value of the work that the Christian people of Great Britain have accomplished towards the extinction of the Indian opium trade, we feel that continual co-operation and assistance are necessary in order that, at this critical juncture of the campaign, when the enemy is so closely invested, his capture may be effected as speedily as possible. China realizes that she cannot win out in this fight single-handed. International co-operation is necessary, and the practical (not merely sympathetic) assistance of the British Government is imperative.

Therefore, for the sake of your national righteousness, for the sake of your national fame, for the sake of humanity at large and of the Chinese people in particular, and for the sake of our Lord Jesus Christ in whose sight we are all His children, and who has taught us to love others as ourselves, we invoke your continued co-operation in this opium question until the last shipment of Indian opium has been landed in China, until the last opium pipe has been burnt, and until the last acre of poppy shall have been uprooted and the opium evil has disappeared, not only in China, but throughout all the world.



# The Power of God Unto Salvation

(Stories of Conversion in China)

BY THE LATE REV. WM. COOPER

(Continued from last month)

THE first converts referred to in the foregoing article were nearly all hard-working tenant farmers, and they met with great opposition and persecution from the owner of the land on which they resided. This man—Ts'ü Rih-Sin—was a very proud Confucianist. He was a literary graduate, and was preparing for the higher examinations with a view to becoming a mandarin. On hearing that his tenants had accepted the doctrines of Jesus, preached by the much-hated foreigner, he was very indignant. He sent threatening messages to them, ordering them to at once give up this new religion, and return to the faith of their forefathers; but all to no avail.

He lived several days' journey away from the district, but used to go there every year to gather in the rents of his farms. When the time came for him to pay his usual visit he sent a messenger on before to warn them that if, during the next three weeks, they did not all recant, he would come and take the land from them and drive them from the place, as he would never tolerate the presence of a Christian on his land. The messenger went and delivered his master's message, but the Christians said: "Oh! he does not know what he is talking about. We can *never* give up the Gospel which has done so much for us, and we are praying for *him*, and believing that when he knows what the Gospel really is, he will believe it, too. But what about yourself? This good news is for you as much as for us." They talked and prayed with this man—who was a member of the landlord's family—day by day, and in less than a week he became converted and then joined earnestly with the other Christians in praying that his master might be turned from his evil purpose, and that he might become a new man in Christ Jesus.

At the end of three weeks Mr. Ts'ü arrived, and was met outside the village by his own messenger, of whom he enquired the result of his threatening message. On being informed that *none* of them had recanted, he was very angry and cursed them most bitterly, vowing that he would make short work of their faith. The messenger advised him to wait until he had heard the Gospel for himself, as he might then change his mind, adding that what the Christians believed was the *truth* and worthy of acceptance by all. This made him still more angry and he retorted, "What! have you also swallowed the foreign devil's pill?"—referring to a very common belief among the Chinese that we carry a supply of magic pills about with us and when we can induce anyone to swallow them they immediately become bewitched and believe what we say. The messenger quietly answered, "No, I have had no medicine, nor have I ever seen a foreigner, but I have heard the Gospel, and I believe it, and when you hear it you will believe it, too." Such was the simple faith of these early Christians that they dared to believe that prayer offered in the name of Jesus would receive a speedy answer, even though the opposition was very great.

The Confucianist went on to the village in a very bad temper, but was received kindly by his tenants. After the evening meal he thought it his duty to instruct these poor, ignorant people, whom he firmly believed had been deluded. So he began to tell them what Confucius taught, and quoted the classics at great length, urging them to at once renounce all false doctrines and return to the worship of their ancestral tablets. But the man in whose house he was staying was able to meet all his arguments. This man—Mr. Wang—had been a scholar in his younger days and had studied the classics, but during the T'ai-p'ing Rebellion he was carried away as a prisoner, and compelled to serve as a soldier for several years. After that he took to farming, and having a good deal of leisure during the winter months, he used to spend much time in gambling, and became very profligate. He was the first man in the village to believe the Gospel, and at the time of his conversion he was almost blind. The sight of one eye was entirely gone, and that of the other was rapidly failing. But he prayed, "Oh God, spare the sight of this eye, so that I may read Thy book. I do want to know what it teaches;" and God answered that prayer and spared the partial sight of one eye, which was used to such purpose that in two years this man had so mastered the contents of the New Testament that he could turn up passages on almost any subject in it, and could expound them to the profit and edification of those who heard him. Well, this good man talked to the proud scholar and said: "It is all very well, great teacher, to talk to us in this way. Confucius was a good man; but where's the power to practice what he teaches? If he could rise from the dead to-day, I firmly believe he would accept the doctrines of the New Testament and become a Christian. But although Confucius can *teach* you many things he cannot *save* you.

"This Jesus, whom we preach, and in whom we believe, died on the cross for our sins; He rose again from the dead for our justification! and He lives at God's right hand to save us, and He does save us now from our sins. You know what a bad man I was, how I used to gamble, drink wine, and smoke opium; but now that I have been saved I have no desire for those things I formerly loved. This is the grace of God; will you not accept it?" He went on talking thus till after midnight, and that scholar went away to his bed feeling very unhappy, for he had utterly failed to convince the Christians of their delusion, and they seemed to have something which not only made them very happy, but which had evidently wrought a great change in their lives.

After a few days spent there, during which he applied every argument he could to induce them to recant, but all to no purpose, as they were quite prepared, if necessary, to sacrifice their farms, but not to part with their priceless treasure; the Spirit of God wrought mightily on the heart of that proud man



and humbled him to the very dust before God. It was the Lord's day, and at that time the Christians had no place to meet in except the house of Mr. Wang where the landlord was staying. They had earnest, believing prayer that no disturbance might be made by him, and to their joyous surprise he sat quietly through the service—the first thing of the kind he had ever seen. He saw and heard one of those poor, despised men that ploughed his fields conduct the service and expound the Word of God, and at the close he said: "I cannot understand this, you are an ignorant man compared with me; how is it you can talk like that about that book?" "Oh," said he, "it is not I but the Holy Spirit; it is all owing to the grace of God."

He took up the New Testament himself and read it for some time, and then read the opening chapters of Bunyan's "Pilgrim's Progress," in which he says he saw himself portrayed as faithfully as if his life had been photographed. He was the man with the burden of sin, living in the City of Destruction, and needing to flee from the wrath to come; and as he read, the tears streamed down his face. This proud Confucianist bowed down before Mr. Wang and said, "I have been a student of the Confucian classics for thirty-three years, but I now see that all my learning is small (of no account) learning, and yours is the great (of supreme importance) learning. Will you teach me what you know of this doctrine?"

The Christians loved him very much, in spite of his previous opposition, and they gathered round him with joyful hearts, praying with him and reading

passages from God's Word to him. All the afternoon and evening was spent in this way, and the scholar entered into joy and peace in believing. What a change it brought into his life! His pride was entirely banished and he became as simple as a child, willing to learn from any of the Christians, and instead of cursing the much-hated foreigner, he gladly welcomed us and showed his love in many practical ways. I have traveled with him for weeks together, eating at the same table and sleeping in the same bed with him, and have watched his subsequent life with the deepest interest, and can truly testify to his sincerity. He is instant in season, out of season, and always has a message—the story of Christ's love—to tell to everyone, rich or poor, and the Lord has used him in leading quite a number of his relatives and friends to a saving knowledge of the truth.

He was baptised along with twenty-one others in the very place where he had vowed to stamp out the Jesus doctrine; and shortly afterwards gave a piece of land on which to erect a chapel, and a substantial donation towards the expense of building it. Since then he has given some more land, the proceeds of which are to be used for the general expenses of the work in that place; and, if space permitted, I could give further evidence of the reality of his conversion.

May I ask every reader of these lines to give God thanks for the grace bestowed on these precious souls who have been gathered out, and to breathe a prayer for them that they may be "kept by the power of God through faith unto salvation?"

## Trophies of Grace from Iyang, Kiangsi

BY MISS M. E. STANDEN

**A**NOTHER year has almost passed away and again we stand on the threshold of a new year. May it be to each of us a year of new things, of fresh victories, and of proving anew God's power and love. May the year be crowned with His blessing, "Which maketh rich and He addeth no sorrow with it."

I am writing at this time to tell you of the recent baptisms and additions to the church at Iyang, the news of which I am sure will cause you to rejoice. Last month twenty-two confessed Christ by baptism, the clearness of their testimony showing that they had truly passed from death unto life. You may be interested to hear about some of these.

One very interesting case was that of a Mr. Kiang, whose home is in a little village among the mountains, several miles from Hukia, one of our out-stations. This man had been an ardent idol-worshiper, and used to make annual visits to a city some thirty or forty miles distant for the purpose of worshipping a certain idol, one supposed to have wonderful power to protect from all evil and to bestow prosperity upon all its worshipers. One year on his return from this journey he found that his mother, whom he had left quite well, had taken suddenly ill and died. This did not destroy his faith in idols, and the following year he went off again on the same errand. This time, on his return, to his dismay and sorrow, he found that during his absence his son, a fine boy of

seventeen years of age, had sickened and died. This entirely broke his faith in idols. His wife had a relative living some distance from their village, who was a Christian, and one day Mr. Kiang said to her, "You go to see your relative Mr. Liu and ask him about his religion, and what we must do in order to become Christians. I am done with idol worship." She accordingly went, with the result that the following Sunday found Mr. Kiang attending our services at Hukia. He is now a true Christian, and by his life and words is seeking to lead others to Christ.

A cousin of Mr. Kiang's was another candidate for baptism. He had only attended service a few times when he was taken very ill with dropsy. Of course his heathen neighbors said this was the punishment of the idols for his becoming a Christian. How well I remember the poor man being brought to our mission house one Saturday night, very ill in body and also very weak in faith. We did all we could for him and sought to strengthen his faith in God. After a few days he returned home, declaring his intention to trust in God no matter what trouble he might have to go through. On his way home he stopped at the mission house at Hukia, and there on his knees he definitely asked for forgiveness of sins, and also for healing of body. From that time he began to get better, and he has been an earnest follower of Christ ever since. He has had severe testings to his faith



and knows how to trust God in times of trouble. He tells of how God undertook for him when he went to Fukien, an adjoining province, last spring to pick tea. He had a number of men under him, and it is the custom at such times to burn incense and pray for the protection and favor of the idols. What was this young Christian to do? It was one thing to trust God for himself, but quite another thing to trust Him for all these heathen men. However, he was enabled to take a firm stand. He told the men that he trusted in God and not in idols, and that he would pray to his God to protect them all. They were rather afraid at first, but finally agreed, and daily this man, but a babe in Christ, used to sing a hymn and then commend himself and his company to the care of the God in whom he trusted. At such times prayer becomes *very real*. God heard and answered. They had such a successful trip that on their return these heathen men said, "After all it is better to trust in God than in the idols." May I ask you to pray for the wives of these two men who have just been baptized. The distance is so great and the mountain road so difficult to travel that it is almost impossible for women to come to worship, although they are trying to do so. Then, too, they have their homes to look after, and it is not easy for both husband and wife to be absent from home a whole day. Pray that the Holy Spirit may enlighten their minds and hearts.

An amusing little incident happened in connection with one of these women the Sunday after the baptisms. It had been so impressed on her husband's mind that his wife must also become a Christian that he stayed at home to look after the house and sent her to church. During one of the services the new members were all asked to stand up, and as her husband was not there this little woman rose up to represent him. Shall we not pray that ere another year passes she may be able to stand up herself as a Christian?

Another of our new members over whom we rejoice very much is a man whose home is near Iyang. His wife has been a Christian for some years, and for a long time she suffered real persecution from her husband. Gradually, however, her Christian forbearance and patience began to influence him. He ceased to oppose her, but still remained indifferent to the Gospel himself. Finally, there came a Sunday, when, in our women's prayer meeting this faithful little woman, her face beaming with

joy, thanked God for answering her prayers and bringing her husband to trust in Him. When examined before baptism the following was part of his testimony. He said, "I have received God's grace more than any other here. I was an opium smoker, and even after I began to attend worship I was still bound by these chains. But one day I just asked the Lord Jesus to forgive my sins and to loose the chains that bound me. He heard my cry and I have never touched opium since." Praise God that He is able not only to save, but to keep.

I should like to tell you of others, but my letter is already too long. Please remember these twenty-two new members in prayer, asking for them that they may grow in grace and in the knowledge of Jesus.

### Three Testimonies

By Mr. H. S. Conway, Shekichen, Honan

At the Conference a Mr. Dzoh, from a place twenty *li* north of Yu-djou, told us with tears in his

eyes about the death of his son. He said, "I taught him all I could until he was too ill to listen, and then I could only pray for him. Just at the end, however, he called me to him and beckoned me to listen while he repeated with evident assurance the Apostles' Creed, and just as he had whispered, 'I believe in everlasting life,' he breathed his last. Do you think I could ever doubt after that?" exclaimed the old man. "Only three months had he been learning, and yet he seemed to know all about it."



GROUP OF SCHOOL GIRLS AT IYANG  
Among the twenty-two mentioned were two of these girls

Another case was that of one of our school boys, who was brought to us by his father to reclaim, as he was getting into gambling and other bad habits. When I asked the lad if any of his family believed, he said with tears in his eyes, "I hope my father soon will." I met the father the other day, and he bowed low in thanks, exclaiming, "Truly your teaching is good. I scarcely know my son to be the same lad." Mrs. Djeng, over sixty years of age, was also among the number baptized. She was a vegetarian for forty years, but is now happy in believing. I wish I could convey the look she gave me when I said, "Do you not sometimes regret having given up your little shrine and incense burning?" "Regret!" she exclaimed, "ah! you little know the torment of it. Every freak of the burning incense betokens some shortcoming, and demands more kneeling, more chanting, more incense; there is no end to it." "And now?" I said. "Now, Jesus has washed all my sins away," she replied with such glad assurance, that it made all our hearts glow.



## A Glance Over the Year's Work

BY MISS C. A. PIKE, KIEHSIU, SHANSI



Photo by] A FARM SCENE [Mr. C. H. Stevens  
Showing the process by which the ground is smoothed over after the seed is sown

**W**HEN I returned from furlough last March this station was a busy place indeed. One class of twenty women had finished their half month of teaching, and another class of fifteen were just coming in. The opium refuge had about thirty patients in breaking off opium. The Sunday services were well attended, there being scarcely room to seat those who came. All the missionaries and helpers in the station were as busy as it is possible for anyone to be. The place was like a bee-hive, minus drones.

Since the death of our church elder last January we have had to depend much more on the Christians to help in the work, especially to lead the services and preach on Sunday. The first few months all the men in good standing were appointed to take Sunday services, the ignorant as well as the learned. Some of the most unpromising have proved themselves not so far behind others who seemingly had more ability. We have found that some have a real gift for preaching.

The general work of the church has gone forward through the year. The Christians have gone to fairs and villages preaching as they could spare the time from their work. Through the summer months, when all the country people are so busy, they do not get much time for going out preaching, for in a land where the grain fields, vegetable and fruit gardens have to be watched day and night as the harvest time draws near, lest the owner lose much of that upon which he has spent labor, it makes their summer work very heavy.

Near the close of last year an evangelist began working in the Chinguen hills. This is a district in the mountains. The people are very frightened of anyone connected with the foreigners, but the few months he has been going from village to village telling the Gospel, some have become interested.

Our evangelist has charge of the preaching chapel in the city; preaching also on the street and visiting villages and fairs. This autumn we have tried a new

plan by which to reach the people in a few of the large, wealthy villages. A place has been rented for two weeks in the village one of our helpers living there for the time being, and preaching to all who will come to him; the result being that he has had crowds to listen to him. In one place the numbers were so great and the people came so continuously until late in the evening, that it was necessary to send him a helper. In the villages where this two weeks preaching has been done, we ladies hope to go later and stay for two weeks, giving the Gospel to the women.

During October our annual church gathering was held. We planned for two days' meetings, but had four! At that time eight men and six women were baptized. During the meetings the Spirit worked in some hearts so that they were led to make confession of sins which were troubling them, but the depth of the Spirit's

work was not fully manifested, we believe, in the meetings.

The village visiting done by the missionaries, accompanied by the Chinese helper, has gone on regularly, except through the hot, busy season, and when station classes were being conducted. Three half-month classes for women were held in the different villages in the spring. The result of these was that some real heathen women got a fair knowledge of the Gospel. In years past, the people, of one of these villages in particular, did not want anything to do with us. This autumn three classes for women are to be held in the station, each class lasting two weeks.

This last year the opium refuge had three hundred and six men and twenty-eight women patients. Some of the women patients are in the refuge during the time we have classes for women. They attend these classes, and many of them get considerable teaching during the two weeks they stay to break off opium.

The past year we have visited over fifty different villages, some of them three or four times. About forty-five are open to us to visit as we please. The church contributions for the past year amount to fifty-seven dollars and fifty cents Mexican, or about twenty-eight dollars and seventy-five cents gold.

The principal subject for prayer throughout this district is that the Holy Spirit may come with convicting power for sin on those who have heard the Gospel. Much preaching is all the time being done, and people are willing to hear, but conviction for sin does not follow. Perhaps we who tell the Gospel as well as the hearers need to be prayed for also, that we may be in the Spirit as we speak. May some who read this feel it their privilege to pray for this one thing in the Kiehsiu work, and thus become a co-worker with us on the field.

The girls' boarding school is in session six and a half months during the year. Some are earnest Christians, and the older ones are able to take a meeting with the younger ones in a very acceptable way.

## Notes of Encouragement from Talifu, Yunnan

BY W. T. CLARK, M.D.

**Y**OU will be pleased to hear that Mr. Chao, the furrier, has decided to keep the Sabbath and for the past two Sundays his shop has been closed. He is a real encouragement to us in the work here; not being at all ashamed to confess the Lord Jesus, and is always trying to get others to come to the services. He had a very strange experience a few weeks ago. It seems he had retired to rest when suddenly he felt someone take hold of his queue and shake him and he heard a voice telling him to get up and to go quickly to his grandmother, who was ill and needed him. He sat up on the bed and asked who was speaking, and the voice answered, "I am a spirit." The next morning he told his mother what he had heard, and said he would go out to the village, which is about three and a half miles from the city, and see what was the matter with his grandmother. On account of having moved to a new shop the day before, and as he was going to open it that day, he was delayed in starting out, and it was mid-day when he called in here on his way out of the city. It happened to be medical day and we had just finished attending to the patients and were closing up the dispensary. He told me that his grandmother was ill, and that he was going out to see her, and wanted some books and tracts for the people of the village. Just as he was leaving he incidentally told me of his experience during the previous night and as I had heard of other native Christians having strange experiences I was inclined to think there might be something in it. I went in and had dinner and

afterwards was talking to a patient in the outer court when the furrier came back, accompanied by another man. It seems that he had only gone about a mile and a half when he met this man coming in to tell him that his grandmother had just died. Naturally, he was very much impressed and took the revelation as a message from the Lord. He had to provide the money for the funeral and he gave them to understand that he would not allow any idolatry in connection with it. On the day of the funeral our cook, who is a Christian, Mr. Uang, the teacher, and myself went out with him to the village, and when we entered the court we found it simply crowded with people, there being between three and four hundred to sit down to the feast. Shortly after we arrived they removed the tables that were in the guest hall and brought in benches and gave us an opportunity of preaching the Gospel to those who came in to listen. Most of those who came in were elderly men and it was nice to see the fearless way Mr. Chao told them

why he did not want any idolatry, and of his faith in the true God. We distributed a lot of tracts which were willingly accepted. It was late in the day before the funeral started and as it was a long distance to the burying ground they had to leave the interment until next day.

A few days after the funeral Mr. Chao went out to see the grave, and not being able to locate it he asked the Lord to help him, and almost immediately found the place. In the opening of his shop he would not allow firecrackers or any idolatrous performance, but simply knelt down and prayed and then opened his shop and began business. These two incidents will give you some idea of the simple faith of the man. It was the Sunday after the funeral that he closed his shop for the first time, and all the powers of darkness seemed to unite to prevent his doing so, but in answer to prayer he was enabled to take an open stand for the Lord. His men suggested that he close the shop and allow them to work on inside as usual, but he immediately told them that that would be acting the hypocrite. Mr. Chao is the only man in Tali who closes his shop on Sundays and we feel that his example is having an influence for good. Sunday is an off day with the soldiers here, and as they do most of their buying on that day, this, of course, was used as an argument to deter Mr. Chao closing up on Sundays; but he seems willing to suffer loss if necessary. May I ask an interest in your prayers on his behalf that he may be kept true and become a strong Christian.



A TEMPLE AND PAGODA BY THE RIVERSIDE

We cannot report any additions to the church during the year, and yet we have reason to believe that the aged father of one of the members passed away, trusting alone for salvation in the finished work of Christ. We are also hopeful that Mr. Ren, a former opium patient, who died in the seventh moon, was a believer in the Lord Jesus. These, with the furrier, are surely something for which to praise God.

Mr. Uang, an enquirer, is still an encouragement to us. He withdrew from the business in which he was in partnership with a relative because he could not keep the Sabbath and now has to make frequent trips to the capital to buy goods. It means that he is away from Tali a great deal and we miss his help and wish it were possible for him to be here all the time. Will you also pray for him as his wife and mother are opposed to the truth and make it difficult for him at home. He has five children who might easily be won were it not for the influence of the mother and grandmother.



## Our Shanghai Letter

BY MR. D. E. HOSTE

**O**NCE more it is my privilege to tell you that, in spite of disquieting rumors in many parts of the country, peace prevails throughout the provinces, and our work generally continues to make progress. There is a good deal of feeling against Japan, and also fear lest other foreign countries should take action against the independence of China; but as these rumors have been going on for some time, without any tangible results, there seems good ground for confidence that quiet will continue.

In my last letter I referred to the prospect of baptisms at Sap'ushan, in the province of Yunnan, and yesterday we received a note announcing that 311 men and 162 women from among the tribes-people in that region had been baptized on Christmas day. I am sure you will join us in thanking God for this, and in earnest prayer for the converts. We also continue to receive notices of baptisms from other parts of the country, and there seems prospect of the total for 1909 being over 2,800.

We have been glad to hear of the safe arrival of Dr. and Mrs. Laycock at Lanchow, the more so as Mrs. Laycock had a narrow escape when riding in a litter through the precipitous country between Sianfu and Tsinchow. The litter was upset, but providentially came down just astride a deep precipice on one side of the path. Had it been just otherwise, the result would have been certain destruction. Dr. Laycock refers to the need of a Chinese assistant for his medical work, and asks for special prayer on this behalf. All our friends stationed in that great city need to be remembered in our prayers. The following account by Mr. Arthur Moore gives a good idea of what is now being done there:—

"Starting with Sunday, we have an open prayer meeting, and also boys' Sunday school from 10 a.m. to 11. Occasionally some one stays in the chapel to speak to outsiders during this time. At about 11.15 a.m. we begin our morning worship, which lasts until 12.30 p.m. We afterwards have several small duties to perform and about 1.50 o'clock we begin the afternoon service. After some singing we generally divide into some classes, viz., men's Bible class, women's Bible class, and boys' Sunday school until about 3.15 p.m., when we go into the preaching chapel with the Christians until 4.30 p.m., or later in the summer. In the evening we have a service of song. Each week day we begin morning prayers at 8.30 a.m. From 9 to 10.30 a.m., boys' school; attending to dispensary till noon. We had to give this work up when alone last summer, as the medical helper left us to open a shop for himself. During the afternoon of each day, except Wednesday and Saturday, we spend some time either in the street chapel or on the street, preaching and selling books. In the evening we usually spend a time drilling the school boys. On Wednesday afternoon we have a men's and women's Bible class. We have no native helpers, I mean evangelist or bible-woman, but the Lord has given to us one or two Christians whom we can ask to help us with the meetings. I might say here that God has been blessing these men lately. Beyond the above we have a

good deal of local secretary work to attend to, visitors, and to finish up I might say that Lanchow is a place where we have many interruptions. I am going to ask prayer for special effort to be put forth in a week or so among the shop-keepers in this city. We hope to visit one thousand shops and present a gospel, a good book and a tract or two to each. These are a class of men who work nearly every day in the year and never get a chance of hearing the Gospel, so please join us in prayer for them. Another subject for prayer I might mention is one which is keeping away the young men from the meetings at our out-station. I am told that the young men who come to our meetings have great difficulty in getting wives. The son of one of our Christians, of whom we had great hopes some few months ago, will not come to the Mission station at all now for this reason. He is a bright young man, who acted as servant to Mr. and Mrs. Andrew while at the coast and traveling. There was talk of his being baptized last summer, but alas! he has gone right away and refuses to have anything to do with the Gospel. He has been trying to get a wife, and the people have told him they would not give their daughters to any man who has to do with the Gospel hall. This may not appear serious, but it is, as it will keep the young people away from God."

Mr. and Mrs. Sorensen and their two children arrived here safely a few days ago, and we were glad to welcome them after their years of faithful service in the remote and difficult field of Tatsienlu. It has been interesting to hear further from Mr. Sorensen of his recent journey into Tibet, when, after many dangers and difficulties, he succeeded in reaching Chamdo, which is halfway between Darjeeling and Tatsienlu, being just six weeks journey from either place. Mr. Sorensen is more than ever impressed with the sparseness of the population and the extreme wildness and inaccessibility of the country. As an illustration of this he mentioned that the first village on the journey was not reached until after eight days traveling from Tatsienlu, and its population was only about one hundred families. Mr. Sorensen and his party were repeatedly menaced by robbers, and we have reason to thank God for his safety.

Mr. Coates writes that he and Mrs. Coates are now settled at Weichow, from which they hope to reach the tribes in the immediate neighborhood and to the west. It will be remembered that Weichow is some two or three days journey from Kwanhsien, and has been occupied as a base for reaching the regions to the north-east of Tatsienlu.

I am sorry to say that early in the month we received a telegram from Dr. Judd, to the effect that he had been sent for to attend Mrs. Bunting, who was ill at Wanan, on the Kan river, in the province of Kiangsi. We are anxiously awaiting further news concerning Mrs. Bunting's condition. I am also sorry to say that Mr. Hampson has been far from well during the past fortnight. He has been suffering from fever and is now under medical treatment in our hospital here.



## Tidings from the Provinces

### Personal Notes

During the month we had the pleasure of welcoming back to Toronto Mr. and Mrs. W. J. Hanna and their little child. Mr. and Mrs. Hanna have been laboring in the Province of Yunnan, the most southwesterly province of China, and are now home on furlough.

### Topics for Prayer

Note the contrast in the extracts given from letters written by Mr. Gonder and Mr. Lagerquist. Do they not afresh speak to us concerning *our* privilege and responsibility regarding the work in China.

We would again ask that special remembrance be made of the meetings which are still being held in Szechwan by Mr. Lutley and Mr. Wang.

Pray for those who will soon be leaving, or have already left, the Training Homes of Yangchow and Anking, to take up work in the stations to which they have been appointed, that from the earliest days in the work God will mightily use His servants in China.

Please continue to remember those who are doing deputation work in behalf of the Mission—Mr. Knight in Chicago and St. Louis; Mr. Steven in Detroit and throughout Michigan; Mrs. Shapleigh in the Southern States and Mrs. Talbot in Ontario. Pray that the fruit of this service may be *prayer* and *intercession* for China and lives given to the Lord of the harvest for work in China.

### News Notes

The Ministry of Education has instructed the Commissioners of Education in the provinces strictly to forbid gambling, and to punish teachers or students guilty of the vice with dismissal and expulsion.

On Sunday last the Taotai held a meeting of the local gentry and merchants in the Bureau for Foreign Affairs on the question of subscribing a fund to pay off the national debt. The name of the movement was decided as "The People's Deposit National Debt Preparation Association." It was resolved that the different trades and committees of the Local Government areas should exhort the people to subscribe the minimum sum of \$1 each person. Altogether, it is stated, \$10,000 was contributed at the meeting.

A Chinese dispatch says that the foreign Powers approve of the National Debt movement now set on foot in

China, and that they have instructed their Diplomatic Representative to report all circumstances connected with the scheme.

A native report says that the Anti-Opium Commissioners in Peking have conferred together and decided to re-organize the staff of the Opium Refuge, in which officials accused or suspected of opium-smoking are tested. New regulations will be drawn up, so as to insure its working with greater efficiency.

It is stated that Ministers are mostly in favor of expediting the inauguration of a Parliament in China, but Prince Ching and Grand Councillor Lu Ch'uan-lin deem even the period of nine years too short for the preparations to be carried into effect and are of opinion that the premature opening of Parliament will be fraught with evil.

Captain Plant brought the new steamer up from Ichang to Chungking passing Wanhhsien some time ago. The journey from Ichang to Wanhhsien occupying five days, was made without mishap. No passengers or cargo were taken. The draught of the vessel is only two feet. The steamer belongs to a Chinese Company and we regret to hear already that serious difficulties have been encountered from the officials. We have still to wait and see what the result will be. The steamer is at present at Chungking, and is not allowed to return to Ichang.

The news published in our telegraphic columns to-day that the first sod of the Szechwan Railway was cut on Friday is of more than passing interest. There is, no doubt, a wide gulf between the turning of the first sod under Chinese auspices and a finished railway. China, however, has begun to build her own railways; the provincials of Szechwan are said to have several millions of dollars in hand for the construction of the line and the work has been entrusted to Mr. Jeme Tien-yu, the capable engineer of the Kalgan Railway. The interests of China and of foreigners call for rapid railway extension in the Empire.

The execution ground at Yunnanfu, a few days ago, was the scene of a remarkably daring proceeding by the officials in the campaign for the total suppression of opium in the province.

No less than 20,040 ounces of prepared opium were publicly destroyed by fire, in the presence of an enormous crowd of people. The officials of the city were present in person, and the event was looked upon as the greatest public demonstration of the kind that

the people had seen. The utmost stringency is being observed, and smokers are being harshly dealt with, but there is yet much to be done. Yunnanfu, a few years ago, was one of the greatest opium centres of the Empire, and it is questionable whether the illicit trade will ever be eradicated, even with all the precautions taken to bring about that end.

The great western Province of Szechwan with its lovely mountains, its valleys and streams is in many directions leading the way. The traveler passing up the famous gorges of the upper Yangtse is impressed with the fertile country that soon greets him. After two months of continuous wet during the autumn we now enjoy a spell of lovely sunshine. A year ago opium filled the fields, causing dearth of food and often scarcity of provisions in addition to domestic sorrows and tragedies.

The testimony of travelers from Chengtu across the province is the same. No opium can be seen anywhere. Wheat, beans, potatoes, peas, mustard, turnips, cabbage and other vegetables have taken its place. Prosperity ought to be introduced by the new regime. The wealth accruing from opium went chiefly into the pockets of the rich merchant and trader.

With reference to a change of the national costume in China lately advocated by the Princes and several high officials, the more conservative dignitaries, anxious to preserve Chinese institutions, have held a conference to discuss the question. It is stated that they have come to a conclusion that diplomatic, army and naval officials may cut off their queues and adopt western attire at their own pleasure. The same concession should be extended also to the police, but students and other officials are not to adopt any change of their own accord. A report will be made to the Emperor asking for permission for this new rule.

### Shansi

YOYANG.—We wish to convey to you our heartfelt thanks for the prayers we know you have been offering for the class work of these last months. The women's class had marked blessing. In one meeting especially the feeling was really tense, and Mrs. Gonder has never previously heard such outpourings of soul in regard to home difficulties and in desire for home blessing as she heard that night in the prayers and testimonies, both of old and young.



The total number was thirteen, and we hope to have another class in February for women who could not attend the first. We trust this may reach you in time to ask for that class also the men's enquirers' class immediately to precede it. Our men's class for Christians is now in progress and we see the Lord's hand working in a new way as the deep truths of Romans unfold. There is a new earnestness and a new readiness in prayer which we believe God Himself is inspiring. Oh! I can not tell you how much we count on your prayers, nor how much we feel the work depends on them. When we have sent in our request, it is a veritable tower of strength to know that we are being upheld and it is on my heart to write you thus because we want the praying ones at home to know how truly they are doing a work in China.—*Mr. R. H. Gonder.*

### Hupei

LAOHOKOW.—“Our eyes are upon Thee.” “The battle is not yours, but God's.” (2 Chronicles 20: 12, 15). These words are a great help to us, as we look 1910 in the face. The past year has been one of many trials and disappointments, some of which we even now see, have been His appointments to teach us to keep our eyes upon Him, and to remember that the battle is not ours but His. All the missionaries in the district are unitedly waiting upon God for a revival, as we all feel the great need of it. Friends will not you join us? “Ye that are the Lord's remembrancers keep not silence and give Him no rest.” (Isaiah 62: 6, 7.) We sometimes feel as if His people at home are keeping silence and not holding up our arms by their intercessions. Friends! do not forget us in prayer, keep at it till He makes China a praise in the earth. He is able; He is willing; therefore let us unitedly and continually remind Him of His promises.

The services have been well attended and in the street preaching hall crowds have heard the Gospel. One feels that though the people listen and come to the meetings, there is not the spirit of enquiry after the truth there used to be, but a desire to learn about science and other things. Atheistic literature is coming in, and many have not any faith in the idols nor do they care for God. We must work quickly to counteract these harmful influences, but where are the workers? Help is needed and that speedily—God wants workers.—*Rev. A. W. Lagerquist.*

### Anhui

ANKING.—We spent a quiet Christmas here but a happy one. At ten

in the morning the natives invited us to their guest hall to have some tea and cake, and they had quite a large spread for us. We enjoyed it very much; with them it was indeed more blessed to give than to receive, for they seemed very happy over it. In the afternoon I watched the distribution of candy, cake, etc., among the children. It seems that this is the first year that the natives here have recognized Christmas in this way. They collected fifteen hundred cash to buy candy, etc., and also decorated the chapel quite grandly.

The last day of the year we kept as a day of prayer, having two meetings and closing with the Lord's Supper. It was a blessed day, one in which our spiritual lives were much strengthened.

There were two baptisms at the station here a few weeks ago, one, the teacher who is teaching me, and who also taught Mr. Brownlee. He is a splendid true fellow, has been a Christian for four years, but his family have hindered his baptism and have treated him very badly. The other was a young scholar who came to the city four months ago to try the examinations. He was led in to hear the Gospel and at once believed, and from that time has “searched the Scriptures daily whether these things were so.” Please remember these two in prayer.—*Mr. W. B. Williston.*

### Honan

FUKOW.—For twelve days we made our way slowly on up the river with continuing crowds, which meant continuing opportunities for preaching. Often the people had begun to demand a sight of us before we had prepared our breakfast, and by the time we had finished our meal the clamor to see us amounted to a somewhat distracting hubbub. One of the women with us often assured the crowd that we were both people; but the assurance seemed to produce little effect. We might have been wildly grotesque creatures judging from the eagerness of the outcry to see us. And when the people had a look at us cries for us to preach were likely to follow. What would one not have given for the power to tell out strongly to those crowds the love of God in Christ Jesus. The attention with which they listened to our poor little attempts made you think how a foreigner with a grasp of their language might have held those crowds with the Gospel story.

Ours was not, indeed, a very distant wandering from the beaten track, but it should suffice to deepen our consciousness of the waiting, untouched multitudes about us. I know of nothing that I covet more than an intensifying consciousness of these

multitudes waiting—waiting, though unconscious of it, for the Gospel of Christ—such consciousness as wrought so strongly the love to Christ in the life of Paul. God grant that such consciousness may deepen into actuating passion in your life and ours.—*Miss Eleanor Pilson.*

## Monthly Notes

### ARRIVALS

On February 11th, at San Francisco, Mr. and Mr. W. J. Hanna, and child from Shanghai.

### DEPARTURES

On January 8th, from Shanghai, Mr. and Mrs. Tornvall and seven children. Miss O. Olsen and Miss A. Olsen from North America.

## Baptisms

KANSU—		
Siningfu	- - - - -	3
SHENSI—		
Hanchungfu	- - - - -	10
Ing-kia-uei	- - - - -	3
SHANSI—		
Küwo and out-station	- - - - -	5
Hwochow and out-station	- - - - -	30
CHIHLI—		
Süanhwafu	- - - - -	3
HONAN—		
Shekichen and out-station	- - - - -	41
SZETCHWAN—		
Fushun and out-station	- - - - -	4
Kaihsien and out-stations	- - - - -	18
Liangshan	- - - - -	3
Kweichowfu outstation	- - - - -	3
Shunking and out-stations	- - - - -	23
Suitingfu	- - - - -	1
KWEICHOW—		
Anshunfu out-stations	- - - - -	126
YUNNAN—		
Sa-p'u-shan	- - - - -	473
HUPEH—		
Laohokow	- - - - -	7
KIANGSI—		
Anjen out-stations	- - - - -	11
Yüanchowfu and out-stations	- - - - -	25
Kienchangfu and out-station	- - - - -	14
Ningtu and out-station	- - - - -	5
Tsungjen	- - - - -	2
ANHWEI—		
Anking	- - - - -	2
Ningkwofu outstation	- - - - -	3
Kienping	- - - - -	5
Yingchowfu	- - - - -	1
CHEKIANG—		
Tientai out-stations	- - - - -	7
Ninghaihsien and out-stations	- - - - -	29
Wenchow and out-station	- - - - -	13
Hangchow out-station	- - - - -	21
Fenghua	- - - - -	3
Lungchüan and out-station	- - - - -	6
Sungyang and out-station	- - - - -	21

Previously reported 921  
1,907

Total 2,828



## Editorial Notes

THOSE of our readers who enjoyed the article "Intercessory Missionaries" which was published in the February issue of the *MILLIONS* will be pleased to know that this article is now in tract form and may be had at the offices of the Mission, the price being twenty-five cents per dozen.

Several friends, when making remittances to our offices in renewal of their subscriptions to *CHINA'S MILLIONS*, have expressed their appreciation of the paper by sending the amount for two or more subscriptions and by requesting that we send the paper for one year to some additional person, or persons. We are grateful for this assistance in increasing the circulation of *CHINA'S MILLIONS*, and we trust that other friends will feel led to show similar interest, in order that China's needs may be more widely presented and known.

The book to which we referred in our November issue, "Faith and Facts," is now in hand, and may be obtained, either from our offices or from the Gospel Publishing House, New York City. If any of our friends, or of the general reading public, want their faith in God renewed and enlarged, let them buy and read this book. Simply but strikingly, it tells the story of God's dealings with the Mission, in financial matters, for forty years past, and the record becomes an unfolding of our Father's faithfulness in supplying temporal needs which is blessed and inspiring to contemplate.

We beg to announce to our friends that we have secured premises for the use of the Mission in the centre of the city of Philadelphia, and, henceforth, that those who wish to see us will not need to journey to Germantown for this purpose, but will find us at our new location. As the whole building has been obtained, we shall have room for a more general work than we have hitherto been able to carry on. On the upper floor, there will be the Mission offices; and on the ground floor there will be a book-room, at which evangelical literature, and particularly, our Mission publications will be kept for sale. In addition to the above, there will be a prayer meeting room, immediately behind the book-room, at which we hope to establish a weekly prayer meeting. The above premises are located at 1329 Walnut Street, adjoining the Witherspoon Building.

The above announcement is the consummation of prayers which have been offered for over six years past. Soon after we came to Philadelphia to establish a Mission centre, we became persuaded that the ideal arrangement for this locality was to have offices and a place for prayer in the heart of the city. Germantown was evidently a suitable place for the Mission Home, but it was too far removed from the natural gathering places of the residents of the city to make it an easily reached place for business purposes and for those who desired to unite with us in our prayer service. But the difficulty in the case was twofold; first there were few suitable buildings which could be obtained, and second, the expense of rental was too great to be un-

dertaken. From both of these standpoints, we were obliged to wait upon God and, then, to wait for God. It was thus that the years lengthened out until the present year. Almost suddenly, at last, God's answer reached us. A friend who knew of our desire in the matter asked us to look for premises, assuring us that financial help would be given to us; and then another friend came forward to unite with this first friend in order to provide for the necessary expenses. Immediately after this, we were able to secure premises in the exact location which had been desired, and a three years' lease was secured, the money to be provided apart from the existing income of the Mission. How well worth while it is to trust in the living God, and also, to wait patiently for His times and ways. Once more, as we so often have occasion to do, we give Him fervent praise!

The British Foreign Office, according to "*The Times*", has issued a Parliamentary Paper concerning the reduction in the growth of opium in China. The paper is the report of Mr. Max Müller, Councillor of the Peking Legation, and it shows that progress has been and is being made in the task which the Chinese Government undertook three years ago. In the first place, a strong public opinion has been created among influential persons against opium using and growing; in the second place, a sensible diminution of the growth of the poppy has been secured in a number of provinces; and lastly, the Government seems fully prepared to take further drastic measures to eradicate opium from the empire as these may be needed. We rejoice in these signs of deliverance from the presence of one of the greatest curses which ever enslaved a nation, and we trust that further advance will be made until final deliverance is obtained. In connection with this statement, it is interesting to note that Mr. Hoste has recently reported that in certain sections where opium used to be grown, wheat and other cereals are now much more plentiful and cheap.

"Now is the accepted time." (2 Corinthians 6:2.) There is a startling proverb current among the African peoples which is as follows: "The dawn does not come twice to awaken a man." In other words the present gives to each man an opportunity which no future can bring to him; and also, there may lie within the present a moment which is of the nature of a crisis, which, if missed, will forever make the life affected something less than it might have been. God's clocks do not go backward, but forward, and there is no laying hold upon times and opportunities which have vanished away. All this has a special bearing upon the subject of foreign missions. Many a person, for instance, has postponed acting upon going until going was too late; and the same with praying and giving. Also, there have been those to whom the Spirit has spoken, in some given meeting or otherwise, who have failed to respond in yielding the life for service in behalf of the unsaved nations, and who have never again been dealt with by the Spirit in the same way, and whose spiritual lives from thence have steadily declined. It is indeed a solemn thing to trifle with God's offers of grace and mercy.



# CHINA'S MILLIONS

TORONTO, APRIL, 1910

## Transformed

*"He saith unto them, Follow Me;—and they straightway left their nets and followed Him."*

A single touch of a gentle hand,  
A single word of a winsome voice,  
And fishermen turned from sea to land  
To follow a Stranger, by willing choice,  
They left their nets by the sunlit sea  
To walk in the deserts of Galilee.

The Master led them by dusty ways  
And over the lonely mountain heights.  
The sun beat hot through the lifeless days,  
And crowds pressed close through the long-drawn  
nights,  
They were bond-slaves now, where once they were  
free,  
But they ne'er turned back to their nets by the sea.

They followed on to the city fair,  
On Judah's heights, with its walls and towers,  
With its glittering temple in whitened square  
Where priests said prayers through the countless  
hours;  
Yea, they followed their Master to Calvary,  
And they watched with Him there, in His agony.

They were left alone; but they still pressed on—  
E'en as He had said—to the distant lands,  
Yea, on and on, till their strength was gone  
And they sank to die on the desert sands;—  
Ah, they never forgot blest Galilee  
And the voice and the hand by the sunlit sea!

H. W. F.

## Paul's Tears

BY REV. ADOLPHE MONOD

*"I ceased not to warn everyone night and day with tears."—ACTS 20:31.*

I ADDRESS myself to those of you, my dear hearers, who charge us with exaggeration, and to whom the faith we preach appears too strange in its maxims, too exclusive in its assertions, and too severe in its threatenings. Let me put to you one question which I beseech you to answer impartially. You honor Paul, equally with myself, as the faithful guardian of divine revelation; now did he understand the Gospel as you do, or as I do? And to answer this question, I confine myself to this simple feature. Paul cannot see his Gospel rejected without shedding tears of bitterness. That suffices me. What must be the value of Gospel truth in the judgment of this man, who urges you with tears to receive it?

Yes, tell me the meaning of those tears of Paul, if he had only to proclaim to the world a probable faith, such as you might do in his place; tell me their meaning if he announced less than the truth itself, alone true, alone necessary, alone saving, outside of which there is only sin, error and perdition! Let others discuss the critical meaning of the word *Eternal*, let them find out that it is sometimes employed to signify a *finite* duration; Let them ransack the writings and discourses of Paul for this purpose; we have no need of all this, it is enough to see him weeping at our feet.

Yes, tell me the meaning of those tears of Paul, supposing him merely to possess that sensibility of disposition of which you boast, if he does not see before him the dark shadow of some fearful punishment reserved for those who reject, or turn away

from the truth; if he does not see awaiting them a misery most fearful and inconceivable, described in his own terms as, "A certain fearful looking for of judgment and of fiery indignation, which shall devour the adversaries."

You perhaps congratulate yourselves on being able to explain the tears of Paul, because his Gospel is yours. Congratulate ourselves! Ah! have we not more reason to smite upon our breasts? If we can *explain* the tears of the apostle, then are we only the more miserable because we are not able to *shed* them. Tell me how it is that you and I, who have so many tears for physical maladies, tears for family disappointments, tears for public calamities, find their source dried up when we contemplate the loss of souls, and of the glory of God.

Church of the living God! when thou shalt arise in the midst of this erring generation, with the tears of Paul in thine eyes, thy voice, and thy heart; when thou shalt "Take the infirmities" of this great multitude which surround thee, then shalt thou see whether thou art unheeded. But these tears, when shall they be thine?

The road to the City is often rough with flints, and clogged with mire, and dark with shadows of the valley. But when the road runs up to the gate at last, it passes on through it, in one line. It is a transfiguration. Grace, used humbly and in fear, is one in essence with the glory that is to be revealed.—*Bishop Handley C. G. Moule, D.D.*

## The Compassionate Christ

BY THE LATE REV. THEODORE L. CUYLER, D.D.

THERE is no place in which human sorrows are felt as they are felt in the heart of Jesus. No one knows human weakness as He knows it, or pities as He can pity. Every suffering of the body is known to our sympathizing Lord, and every grief that makes the heart ache. Human pity is often worn out from overuse. It impatiently mutters, "Is that poor creature here again? I have helped him a dozen times already." Or it says, "That miserable fellow has taken to drink again, has he? I am done trying to save him. He makes himself a brute; let him die like the brutes!" Human pity often gives way just when it should stand the heaviest strain.

Compassion dwells in the heart of Christ, as inexhaustible as the sunlight. Our tears hang heavier on that heart than the planets which His Divine hand holds in their orbits; our sighs are more audible to His ear than the blasts of wintry winds are to us. When we pray aright, we are reaching up and taking hold on that compassion. The penitent publican was laying hold of it when he cried out of that broken heart, "Be merciful to me, a sinner!" It is His sublime pity that listens to our prayers and hears our cries and grants us what we want. Therefore let us come boldly to the throne of grace and make our weakness, our guiltiness, and our griefs to be their own pleas to Him who is touched with the feeling of our infirmities. One of the most character-

istic stories of Abraham Lincoln is that a poor soldier's wife came to the White House, with her infant in her arms, and asked admission to see the President. She came to beg him to grant a pardon to her husband, who was under a military sentence. "Be sure and take the baby up with you," said the Irish porter at the White House door. At length the woman descended the stairway, weeping for joy; and the Irishman exclaimed, "Ah, mum, it was the baby that did it!"

So doth our weakness appeal to the compassionate heart of our Redeemer. There is no more exquisite description of Him than in this touch: "He shall feed His flock like a shepherd; He shall gather the lambs in His arms and carry them in His bosom; He shall gently lead those that are with young." Such is our blessed Master's tender mercy to the weak. It is tender because it never breaks the bruised reed or quenches the feeblest spark. This world of ours contains vastly more weak things than strong things.

Here and there towers a mountain pine or stalwart oak; but the frail reeds and rushes are innumerable. Even in the Bible gallery of characters, how few are strong; yea, none but had some weakness. Abraham's tongue is once twisted to a falsehood; the temper of Moses is not always proof against provocation; Elijah loses heart under the juniper tree, and boastful Peter turns poltroon under the taunts of a servant-maid. But evermore there waits and watches over us that infinite compassion that knoweth what is in poor man, and remembereth that we are but dust. For our want-book He has an infinitely larger supply-book. The same sympathizing Jesus who raised the Jewish maiden from her bed of death, who rescued sinking Peter, and pitied a hungry multitude, and wept with the sisters of Bethany ere He raised a dead brother to life, is living yet. His love, as Samuel Rutherford said, "hath neither brim nor bottom."

This compassionate Jesus ought to be living also in the persons of those whom He makes His representatives. "Bear ye one another's burdens and so fulfill the law of Christ." That law is love. This law of Christian sympathy works in two ways: it either helps our fellow-creatures get rid of their burdens, or if failing in that, it helps them to carry the load more lightly. "We that are strong ought to bear the infirmities of the weak, and not to please ourselves." Here, for example, is a strong, rich, well-manned



A VIEW OF CITY HOUSE TOPS

church, some of its members are dying of dignity and others are debilitated with indolence. Yonder is a feeble church in numbers and money. Let the man who counts one in the strong church go where he can count ten in the weak church. If the compassionate Christ should come into some of our churches, I suspect that He would order more than one rich, well-fed member off his cushion, and send him to work in some mission school or struggling young enterprise.

That early Church was saturated with the compassionate spirit of their Lord. They fulfilled the "law of Christ." The only genuine successors of those apostles are the load-lifters. Jesus Christ exerted His Divine might and infinite love in bearing the load of man's sin and sorrows. Consecration means copying the compassionate Christ. Power means debt—the debt we owe to the poor, the feeble, the sick, the ignorant, the fallen, the guilty and the perishing. May God inspire us, and help us to pay that debt!



# The History of the Printing Press in T'aichow, Chekiang

BY MR. W. D. RUDLAND

**G**OD sometimes leads His children by a strange way, and into a work they never thought of nor dared to attempt unless they had been gently guided by His unseen hand—unseen at that time, but afterwards revealed. Thus it has been with this work of translating the Scriptures into the Taichow Romanized.

It was a little thing that led to it at the beginning: but is anything little when done for Him?

After our arrival we all went first to Hangchow. Mr. Taylor had brought out a printing press, and two native printers were trying to set it up. For some time they were trying to get the frame into the two feet, but each attempt failed. Passing by and seeing their difficulty I showed them an easy way of doing it, and it was soon standing on its feet. Then they tried to put the rest of it together, but after two days work gave it up. Mr. Taylor came to me and asked me if I would help the men to put it together. Being only too glad to help in any way, I went. I saw that it was all marked, and pointing out to them the marks, and fitting some pieces together, we soon had it ready for work.

At this time I was suffering very much with headache, unable to study, and seeing others getting on with the language while I was making little or no progress. At times I got much depressed, fearing that I was going to be an entire failure.

Mr. and Mrs. Taylor were working on romanization and printing some books, but Mr. Taylor had often to be away, and not much work was done in the press then. So one day he said to me, "Mr. Rudland, you do not seem able to do much at study on account of your headache. Would you help me?" I was only too glad to do so. Then he asked me to take charge of the printing press and so set him free from that work. I told him that I knew nothing about printing, but he only said, "But you put up the press." So I set to work, spending most of my time in the printing office, and taking an hour or two for study.

As the printers knew no English I had to talk as much as I could in Chinese and soon found that I was

making more progress with the language than before. This continued for about four years, first in Hangchow, then in Chinkiang. Thus I gained some knowledge of the romanization of different dialects.

After that the Lord led me down here to fill a gap, and I had not been long here before I found that I had a new dialect to learn. I had hoped that, being so near Ningpo, the Ningpo dialect would do, but soon found out my mistake.

Mr. Taylor came down and we set to work with different teachers, and he concluded that I must go on with the local dialect. He told me I should have to romanize it, and then begin to translate the New

Testament. I told him I could not do that. But in his own quiet way he said, "God does not expect us to do more than we can, but He does expect us to do what we can. You are the only one here, and are likely to be for some time, so you had better make a beginning. Take the Ningpo Primer, put it into Taichow, test it well, and when you have it ready you shall have the small press and sufficient type to print it." This was in 1871. I made a beginning, but soon found that not a few words, while having the same sound as in Ningpo, had a very different meaning.

It was not until 1879 that the Primer was ready to print. Then being in Shanghai I met Mr. Taylor and put in my plea for the small press. As the press was standing still Mr. Taylor asked me to take charge of the whole plant, take it to Taichow

and make the best use I could of it. This I did, and it is here to-day.

The next year the Primer was printed, and while that was going through the press, Matthew was being prepared. A good deal of preparation had been made in the meantime, and so, taking the Ningpo and the Mandarin with the help of the English Bible, I worked on, but with much fear and trembling. With the help of several natives Matthew was ready for press, and Mark well on the way.

Just then I sprained my ankle, which at the time seemed to be a calamity, but in the end was rather the reverse. For some months I was unable to put my



Photo by]

A STREET SCENE IN WENCHOW, CHEKIANG

[Mr. G. Seville



foot to the ground, and for more than a year was unable to visit any of the out-stations. So the only thing to do was to give my time to translation work. This helped on the work.

When we brought the press here it was arranged that one of the natives who had been with me in Hangchow should come with it: but he was taken ill and died. So I had the press, but no one to work it. Thus I had to teach some men to print first. You should have seen some of the first proofs of the Primer! They were not very encouraging. But patience and perseverance conquered, and in time it was finished.

But the proof correcting of Matthew was worse.

Sometimes a whole line was left out, next line some words, so that a good deal of it had to be reset. But with the help of my dear wife, who was deeply interested in it all, book after book was printed and the natives began to use them.

When the first sheet of Matthew came from the press my wife took it to her women's class to test it. She came back quite elated, saying that the women said as soon as she read a verse, "This is in our own words;

we understand it all." She was so anxious that we should do as much as possible of it for them! Neither of us then had any idea to what it would grow, or how many people would be reading the Word of God for themselves by it, who otherwise never could have done so. What an incentive to work when seeing so many using it!

The printers gradually got used to the work so that they gave me less trouble with the proof, and toward the end of 1881 Revelation was reached. When the last sheet came from the press I felt like old Simeon, "Lord now lettest Thou Thy servant

depart in peace." But I do not feel a bit like that now; on the other hand I want, if it is the Lord's will, to complete the Bible.

I then set to work to compile a book to help our native students and bible women in the study of the Scriptures. I took the R. T. S. Annotated Paragraph Bible, and translated from that and other works of the kind an "Introduction to the books of the New Testament," which also contained a set of questions on each book, and a number of Scripture subjects. This book has been reproduced in the Ningpo and Wenchow dialects. Being nearly out of print, and having proved so useful, it is now being revised and much enlarged, so as to make it a small Teachers' Bible help.

Next in order was a small catechism with a text of Scripture for each answer. This is now nearly out of print. Then came "Peep of Day," of which a second edition is now in use.

But my heart was set on giving them more of the Word of God. So the Book of Psalms was begun. This was no easy task, and all the time I could spare from other work was spent on this book for three years.

The British and Foreign Bible Society kindly came to my aid and paid all expenses of printing. A second edition has since been printed with references.

Having no Old Testament we began preparing "Line upon Line," so as to give them some old Testament history. These books have been of great use, and are still valued. We now have Vols. 1 and 2,—"Lines Left Out," Kings of Israel and Judah. Several times our funds had gone so low that it looked as if the press must stop. But the Lord in various ways always supplied the need just when we had



Photo by] PART OF A WEDDING PROCESSION NEAR HUANGYEN, CHEKIANG [Mr. C. Thomson  
The bride sits in a richly embroidered and decorated chair, open in front and with windows on sides and back that people may see her.



come to our last dollar. And so it has gone on up to the present time.

But our New Testament was getting out of print, and revision was much needed. The Bible Society kindly offered to bear the expense of printing, so we set to work to revise it. Mr. Urry, Mr. C. Thomson, and three natives—sometimes four—and myself worked at it as often as we could spare the time, for more than two years. This was more work for the press, and in 1897 it was printed. Last year a third edition, with references, was printed.

While this work was going on a vocabulary of this dialect was being prepared, and while I was at home on furlough it was typewritten and mimeographed, and it has been much appreciated by new comers as a help in learning the dialect. Preparation for the Old Testament had also been going on, and on our return eight years ago work was begun in earnest. A committee was formed of four, but circumstances prevented the other members giving much time to it, so it is now a consultative committee; and one is preparing a tentative edition of it as time and strength permit. A first draft of Genesis had lain by for about thirteen years; it was revised and re-revised, then printed. Other books followed on in due order and we now have as far as Chronicles.

Leaving the other books for the time being, Isaiah was begun; when that was finished Jeremiah and Lamentations followed. These have just been printed.

This work could not have gone on as it has done had it not been for the help of my late wife and daughter who are now with the Lord, leaving me alone. How I miss their help! But I hope soon to return to the homeland and, if the Lord will, bring back my daughter Grace with me. She was invalided home some years ago, and is only now recovering. If she can return with me she will be a help to me in many ways.

But the press is not only useful for printing, it has also given us our native pastor and other helpers in the work, and the head printer is now conducting Sunday services in a market town eight or nine miles distant: and others are in the training.

The work of the press has been revolutionized recently by the gift of a printing machine which does the work of several hand presses. In my report for 1905 I wrote these words, "The work is being done on a hand press which came out in the 'Lammermuir' in 1866, and is much the worse for wear. What we now need is a small Demy machine which would be a great help to us." Mr. Bergin of the Bristol Orphan Homes took up the idea, and in due time one was sent out freight paid to Ningpo, and money to bring it to Taichow so that it should be landed here free of expense. It has been doing good work, and is now going as fast as the men can work it. The press is now self-supporting, and we hope ere long to make it more than that.

News recently to hand tells how the money for the printing machine was contributed. It is interesting to know that no less than nine Sunday Schools and Young People's Associations contributed towards it; one ladies' working meeting, a library; and last, but not least, the "Ashley Down Orphan Homes." How many persons have had a share in it I do not know, but from what I know of most of these Sunday

Schools and Young People's meetings there must be a large number of shareholders. That they will get good interest is certain as the machine is busy printing the Word of God. It is now printing fifty thousand copies of the Gospel by Mark from plates cast here by our native printer.

It has just printed one thousand copies of the Gospel by Mark in the Miao dialect for Mr. J. R. Adam of Anshunfu, Kweichow province.

Such a gift as this deserves our warmest thanks, and as I hope soon to leave for home for a time I expect to have the pleasure of thanking many of the kind contributors personally. May the Lord reward them each for their loving kindness. It is just like the Bristol Christians, when they take a thing in hand they do it thoroughly.

#### BOOKS TRANSLATED AND PRINTED IN TAICHOW ROMANIZED

- 1880 Primer, first edition.
- 1881 New Testament.
- " Introduction to Books of New Testament, Series of questions, and Bible Helps.
- 1882 Catechism, with texts of Scripture for answers.
- 1888 Hymn Book, one hundred hymns. Romanized and Chinese Character. Peep of Day.
- 1891 Scripture Text Book.
- 1893 Book of Psalms.
- 1894 Primer, second edition.
- " Outline of Christian Doctrine.
- 1895 Line upon Line, Vol. 1.
- 1896 The Sabbath as made known in the Word of God.
- 1897 New Testament, revised.
- 1898 Revised and enlarged Hymn Book, Romanized and Chinese Character.
- 1900 Line upon Line, Vol. 2. Primer, third edition.
- 1902 Lines Left Out. History of Kings of Judah. History of Kings of Israel.
- 1904 The Hundred Texts.
- 1905 Psalms, second edition, with references.
- 1906 Arithmetic. Second Coming of Christ.
- 1907 Primer, fourth edition.

#### OLD TESTAMENT, ROMANIZED

- 1901 Jonah.
- 1903 Daniel.
- 1904 Genesis.
- 1906 Exodus, Leviticus, Numbers, Joshua, Judges and Ruth.
- 1907 Deuteronomy.
- 1908 1 and 2 Samuel, 1 and 2 Kings.
- 1909 1 and 2 Chronicles. New Testament, third edition, with References. Isaiah, Jeremiah and Lamentations.

#### OTHER BOOKS PRINTED

- Introduction to Books of New Testament, with Bible Helps, Ningpo Romanized.
- 1908 Miao Primer, Romanized; for Anshun.
- " Hymn Book, Chinese Character; for Yunnan.
- " Ningpo Primer, Romanized.
- " Hymn Book, Miao, Romanized.
- 1909 Primer, Miao, Romanized.
- " Romanized Catechism, Miao.
- " Romanized Hymn Book, Miao, revised and enlarged.
- " Sufferings of Christ, Ningpo Romanized.



# Lights and Shades of Work in Hotsin, Shansi

BY MR. R. GILLIES

**D**URING the past year several have been called from Hotsin to join the holy, happy band around the Throne. I wish to tell a little about these who have been called into the King's own presence.

Wee Ling-fan, who was five years old, had a heathen father, but her mother knew something of the Gospel. We stayed a month in their little clachan on the mountain-side once, years ago, and now a little group meets there to worship the one true God. Ling-fan could sing "Jesus loves me." She had also learned a few short texts, and that was a feat to which even boys and girls older than she could not attain. There was a germ of real faith in the child, for the tales, which every little Chinese hears so often, of the cruel, mysterious foreigners and their occult powers failed to terrify her and she was always foremost to welcome us on our periodic visits to her village. But smallpox came and among its victims was little Ling-fan. She was dying and asked her mother that she might be buried. (Burial is a privilege only claimed by adults in these parts.) "Bury me there," she said, indicating a spot. "Can you leave me?" asked the mother. "Yes." "And your sisters, and the church girls, and Mrs. Gillies?" "Yes, I can leave all, for I am going Home to Jesus."

A lad, whose name in English means "Universal Power," and who was "Money-Boy's" younger brother, was another who was taken Home. He was a tall, bashful boy, with a studious bent and, as he stood head of the second class, we looked on him as a youth of promise. The holidays came and the wheat was being gathered in when his sister-in-law, only married a year and a half, took smallpox and passed away leaving a testimony of trust in Christ. A few days after "Universal Power" was down with the dread disease. The neighbors flocked in, each with a nostrum to prescribe, each with a criticism, and comment full of heathen sophistry and absurd superstition. "Do not talk empty talk," he cried, "but pray." "Pray, Oh pray!" he said to his mother and brothers. Three days and his short warfare ended and he was set free from that Devil beset village, with its sordid, grovelling oppressors and its besotten, squalid oppressed ones. Pray for his mother who is a Christian, but who, like many another better taught, seems inclined to rebel and fail to see the Lord's hand of love in this bereavement.

A third, whose name when translated means "The Dragon," was a boy who "had a lot in him," hot-tempered and rowdy though he was at times, blowing the big box bellows with a furious gusto, for he was the school cook. One Sunday afternoon in October he went out, and in a few minutes after word came that he had been crushed to death by the fall of a wall in the city. It was the demon blockade, which insured the prosperity of all the M.A. graduates in the county, which came crashing down, after a tottering existence, that afternoon, ushering into eternity the Dragon and a little girl, a neighbor's child, whom he carried pick-a-back.

These warning voices have been loud. At Ling-

fan's village the services have been disordered through the man in charge taking to opium in consequence of very serious sickness. His home is in dire distress, and the Lord's Name is dishonored. Notwithstanding this discouragement the native contributions to the church have been unusually large. Though several do not help, yet the average donation of Tls. 1.00 per member is equal to the cost of a month's food for a well-to-do man in this district.

We recently had an interesting animal brought to us, which we believe is identical to the Syrian mole spoken of in Isaiah 2:20. Its coat is exceedingly soft and velvety, but it is devoid of eyes and ears and has no tail. It burrows at a great depth beneath the ground and though the day—for which we long—when the idols of gold and silver shall become playthings of this strange creature has yet to come, yet, possibly, it is already responsible for the decay of temple pillars and idol pedestals.

The principles of self-government are being rapidly propagated in many ways, but as in opium suppression, educational reform, etc., bribery and corruption frustrate all honest effort at reform. Seven devils seem to supplant the one cast out, as for instance the prodigal use of noxious drugs taking the place of opium.

The Dayspring school, our little boys' school, has done fairly well. We have had an average of twenty-two boys, and a spirit of happy fraternity has been manifest. The progress of the school leaves much to be desired, and several problems remain unsolved in Hotsin, whether they are discussed in "World Conventions" at home or not. The wildest excitement prevails at present in anticipation of examinations, a Christmas tree (a new innovation for Hotsin and possible only by the gifts for the same from friends at home), and last but not least, prizes at the end of the term. In China the teachers are more addicted to playing truant even than the scholars. A problem!

Both at the spring and autumn Bible classes, which were of a fortnight or three weeks duration, women were in attendance, and though prevented by the prevalence of a severe epidemic and wet weather from much outdoor work, their evangelistic efforts are much more praiseworthy than the men's record.

Back-sliding, wilful sin, lawsuits and mis-directed energy have done much havoc in our midst. Owing to political affairs, gossip in the church, and other causes, we are made aware of a new spirit in our midst which makes the co-operation of Chinese and foreign workers increasingly difficult and "foreign devil" is heard abundantly on the streets.

At our conference, Mr. Stone, the little hunchback cobbler, who has now retired, stated that he had earned 1,800 cash as special messenger for the post office, and would give 2,000 cash to the Lord's work. A very good way of reckoning one-tenth.

The building of the church is still delayed, but we have a nice new courtyard for the women's work.

These random notes will suggest some of the lights and shades out here and we trust you will pray for us more than ever.



## A Series of Trips Into the Country

BY MISS M. MOLER, PINGYANG, CHEKIANG

THE autumn's work has been a series of trips into the country. We have started usually Friday morning and have reached home again Monday. When I think of the numbers of women and men too, who have stood listening in village after village just as long as any of us would stay and talk, I long for some better, quicker method of reaching these hundreds with the truth to which they are so open. We need an army of preachers where we have one and surely God is able to call and empower Chinamen, right here, in our midst. Do pray for that working of God's Spirit which will give us a large number of eager soul-winners.

We came home yesterday from a four days' trip to Tsa-djia. Tsa-djia itself has only one Christian, but Christians from surrounding villages gather in the little chapel for worship on Sunday. The heathen women living near the chapel were touchingly kind to us, bringing us gifts of food, and showing every kindness possible. It seems that a month's time would not have too long there, the women were so receptive, even willing to learn to pray. Men and women both were willing to kneel during the prayers at the evening services.

The bible-woman's untiring zeal always cheers me. We were off visiting the one Christian as soon as possible after our arrival. This Christian is a young woman, the only one of her household who holds the Christian faith. Her mother-in-law is more than distressed lest her son shall "believe the Gospel" and refuse to burn incense and worship his ancestors. Our entrance into the home precipitated quite a little storm. The daughter-in-law is a forceful character and, I fear, has not always been a model of meekness under persecution, yet, she seems to have a real hold upon Christ, and, at the bible-woman's suggestion, began definitely considerate treatment of her mother-in-law. She is such a babe in Christ and so open, and ready

to grow. Our last evening together we sat talking long after the service. It seemed worth anyone's while to stay right there shepherding that one life and drawing in through prayer those who seem just ready to be led to active belief. My heart cries out for more workers, Spirit-filled Chinamen! I almost invariably have to steel my heart to pressing invitations to "come to our village and hold a service" in order to reach home in good time on Monday.

We are continually met by the man who says "the Gospel is good if it only did not exclude ancestral worship." The preacher who came to take

the Sunday services had a line of thought on the point of reverence of ancestors which interested me and seemed to appeal to his audience. He held stoutly that Christians did truly reverence their ancestors, that an undutiful son upon becoming a Christian would provide for his father. As to dead ancestors he confronted his audience with the question, "Do you know the names of your ancestors of the fifth generation back?" They smiled at the thought of such a thing. He went on, "Do you know the names of the very first two people on earth, the ancestors of all of us? I do and all Christians do! They were Adam

and Eve! Say the Christians do not reverence their ancestors! Moreover, we have a book in which the names of the descendants of these first ancestors are recorded, and we may read them all over!"

The more I know of the people the more wonderful the present opportunity seems to me. The harvest is ripe, ripe. Do pray that Spirit-filled Chinamen may be thrust into it.

"When we get to heaven, opportunities, if we can judge, will be gone of gladdening the heart of our Redeemer by trusting Him when all seems wrong. Let us treasure them now; as a part of life's deepest wealth."



Photo by]

A TEMPLE ON THE HILLS IN CHEKIANG

[Mr. C. Thomson



## Phases of Women's Work

BY MRS. W. A. McROBERTS, FENGHWA, CHEKIANG



Photo by] A VIEW OF ONE OF CHEKIANG'S [Mr. C. Thomson  
HARBORS

**I**T has been suggested that I tell you something of the women's work, but I can only speak of a day of small things instead of telling interesting exploits which might rejoice your hearts. When my husband came here six years ago the evangelist's wife was about the only woman attending the services regularly. Now there are at least fifty women who come with more or less regularity, having an average attendance of about thirty.

There are two difficulties in connection with this work. First, the women of this district are all illiterate, thus necessitating beginning with the A. B. C. when they develop a desire for the Word (of course one of our first efforts is to foster this desire), as we find that those who remain unable to read after receiving the Gospel are never able to be of much help to others even if their own soul is kept from starvation. We now have fifteen women who have learned to read their Bibles fairly well and about a dozen others who are reaching various grades of perfection with their primers. Besides these, there are several who, if they could only get reading glasses, would gladly enter the company of "seeing eyes," *i.e.*, those able to read. You may think, "Why do they not wear spectacles?" One might as feebly suggest a detour of Europe and America as ask these women to go thirty miles in order to have their eyes tested. "They are only women," though they could assure you, pain and discomfort, even after generations of resolute endurance, feels the same as to their more favored legal lords and masters. Before turning from this subject let me give you one example of the perseverance required in order to learn to read. One of the afore mentioned fifteen who can read is now a widow and childless, but while she was learning her primer she had two invalid children under four years of age, and all the cooking, washing and housekeeping to do for her husband and his several work hands. She had no spare time night or day, so while cooking the rice she sat with a fretful child on one knee, her precious primer on the other, and by the light of the flames from the straw placed bit by bit in the open brick range she slowly groped her way. She has but recently been received into Church fellowship, but we reckon her one of our most promising workers of

the future. Fail not to pray for them, for their foe is crafty and there are temptations peculiar to their own environment.

The second big difficulty is that most of our women are from the various villages. The women from the city are in the minority, which means that it is very difficult to do any systematic work among these apart from Sunday. On Sunday morning we have a prayer meeting and after that the regular morning service. Then, as soon as our mid-day meal is over, it is time for Sunday school. The evangelist's wife takes the children and we reward verses of Scripture learned with lesson cards from friends in the homeland. A little over three years ago we began to read the Bible consecutively with the women, beginning with Matthew. We have gone through the New Testament and are now finishing 2 Kings in the Old Testament. Of course there is not one of the number but has missed a good many chapters, for we set a chapter a day for the lesson, and review them all on Sunday, so we have gone on regardless of those who failed in the appointed home readings. My husband says he would not fear to put them on examination beside any similar class of women in the home churches. Mr. McRoberts took a consecutive course in Old Testament characters while we were reading thus. This proved to be a great help. In the midst of our many discouragements there are these and quite a few other things to cheer and bid us go forward.

In addition to the Wednesday women's meeting begun last year we have started a mothers' cottage meeting this January and would be very glad of your prayers for them and those who shall lead. These meetings are held in the homes of enquirers, or where the husband is a member and the wife not opposed to the Gospel, but not yet decided for Christ. In this way we do trust God may lead into His full and glorious light those who are still halting between two opinions and also be the means of leading His chosen ones from among the neighbors to seek after the Lord. The lack of reserve or collective hospitality is one real help in this connection, for no matter how private your visit to a native friend all their neighbors and friends run in shouting to those who have not yet seen you enter. Thus an audience is easily gathered. At present we are beginning fortnightly services in four such homes and do crave your weekly remembrance if possible. Withal praying for us also that God may open unto us a door for the Word to speak the mystery of Christ—that we may make it manifest as we ought to speak.

If they ask what the promise of ultimate success is here, tell them, "As much as that there is an Almighty, a faithful God, who will perform His promises, and no more;" and if that does not satisfy them, beg them to let me stay here and try it, and to give us our bread; or if they are unwilling to risk their bread on such a forlorn hope as has nothing but the Word of God to sustain it, beg them at least not to prevent others from giving us bread, and if we live twenty or thirty years that they may hear from us again.—*Adoniram Judson.*



## Our Shanghai Letter

BY MR. D. E. HOSTE

ONCE more I have to report quietness throughout the country, though during the past day or two there has been a serious outbreak on the part of the soldiery at Canton, arising out of a quarrel with the police; there has also been an attack made by soldiers at Soochow on two or three foreigners. Neither of these occurrences seem, however, to have any political significance, beyond indicating that the development of an army in this country is bringing with it some of the difficulties and dangers that have been experienced in other lands. Everything in China points, indeed, to the need of some strong and wise ruler to guide the country through the present period of change, and we shall do well to pray that such a man, or men, may be raised up.

I am glad to say that Mr. Hampson has been making some improvement since I last wrote; but he still has to keep in his room.

We have not received definite accounts of Mrs. Bunting's condition. It is evident that she and Mr. Bunting will need to take furlough as soon as they are able to travel to the coast.

Since my last letter was written to you, we have heard of the baptism of 127 more of the tribes people in Yunnan, which took place in January, thus making a total of 600 received into the Church during the past two months or so. Such an ingathering from that province, where hitherto comparatively little fruit has been granted, is a great encouragement.

We have been sorry to hear of the illness of Mrs. Grainger at Chengtu, and it is necessary for Mr. Grainger to bring her down to Shanghai, in order to undergo an operation here. Mr. Grainger's report on the work of the Bible school during the past term tells of good work done by the students and of excellent conduct among them. There have been eleven pupils connected with our own Mission, whose ages average thirty-two years; they come from various classes of society, two of them having been yamen secretaries, one a member of the literati, and four farmers. In addition to these men, there have been several connected with the Friends' Mission in Chengtu. I have also received the Rev. C. H. Parson's report on a similar institute at Paoning, where five students have been taking the course, one of them being connected with the C. M. S. I would ask special prayer on behalf of these men, who, we hope, will prove useful workers in the future; though it does not follow that, because a man has been through the course of instruction, he is set apart for special work; it is being felt that such a step depends on other qualifications in addition to the knowledge gained at the training school.

I am sorry to say that Mr. Doherty, who is now building premises for the Chekiang Bible school at Hangchow, has been ill for the past fortnight or so, and the doctor says he will need to desist from work for some time to come. Mr. Horne is opening the Kiangsi Bible school at Nanchangfu, the first session

being for four months; whilst Mr. Dreyer is doing similar work at Hungtung in Shansi.

Mr. E. Hunt writes an interesting account of a recent visit paid to the district of Shuiian, situated to the south of Wenchow. He speaks of the great need of closer supervision and more continuous teaching of the Chinese local leaders and church members. We sadly need another male missionary in that part of the field, but do not at present see where he is to come from.

We are glad to receive news from different parts of the field of Bible instruction being carried on among church members, and the following extract from a letter by Miss F. L. Morris of Kiehshiu, in the province of Shansi is interesting:—

"We are constantly as busy as we can well be; but praise God that there are so many open doors and so much to be done. We have had six weeks of definite Bible teaching for women here on the station this winter, in addition to that given in the villages and homes of the people, and again we have to thank God for some who came in with a very dim conception of the salvation purchased for them at so great a cost, who went away definitely trusting in the blood of Christ for personal salvation. What a joy it is to see these lives changed by the power of the Cross! We have made arrangements for four Bible classes for women on the station here after Chinese New Year, commencing with the second moon, and another one to be held in Chang-hsu-ts'uen beginning on the twelfth of the first moon, and also lasting for two weeks. In this way we will reach a large number of women for two weeks of definite Bible study, and who can tell what the result will be! There is nothing more blessed than to be able to give the Living Word to these dear people, for we know that if we do this it cannot return void."

A letter from Mrs. Webster at Fushun in West Szechwan tells of some special union meetings with the Canadian Methodist Mission, about to be held by Dr. Spencer Lewis, of the American Methodist Mission. These meetings will be attended by converts and enquirers connected with the Canadian Methodist and our own Mission, and we are earnestly hoping that lasting spiritual good may result; we are also continuing to pray specially on behalf of Mr. Lutley and Mr. Wang, who are holding similar services in the eastern part of that province.

Mr. Darlington refers to a movement in one part of his district of Wanhhsien, where some 300 people are desiring to associate themselves with the Church. I have mentioned in previous letters that a large number are attending the services at Kweifu, where Mr. Beauchamp is kept hard at work in giving instruction to, and caring for, these people. It is not quite clear what the motives for these movements may be, but our brethren are anxious, prayerfully, to make the most of the opportunity thus presented, whilst seeking to guard the Church from spurious additions which later on would prove a source of weakness and confusion.



## Tidings from the Provinces

### Topics for Prayer

Please continue to remember each deputation worker whose names have been previously mentioned in these columns, viz:—Rev. F. A. Steven, Rev. W. P. Knight, Mrs. Shapleigh, and Mrs. Talbot. Pray for the messages which have been spoken during the winter months and for the work as it continues. Mrs. Stott is at present visiting in Galt.

Those who know Mr. Doherty will be grieved to learn that recent letters from China tell us that he is seriously ill. Definite prayer is asked that God's servant may speedily be restored and able to resume the important Bible Training School work to which he has been called.

For the work upon the field may we ask that during the coming weeks you will wait *definitely* upon God for (1) The Bible Schools *now* in session and for those who are at the head of this work. (2) The school work which should mean so much for the Church of God in China. (3) The village work which will be done between now and the summer months. Water the word spoken by *your* representatives in China with *your* prayers. Pray unceasingly for the evangelists and bible-women.

Mr. Whittlesey of Chungking writes:—"I want to set before you four urgent needs of this district. There are others, but these are the really *urgent* ones. (1) The right man to take the oversight of the work in the Lengshui Ia district. (2) A Christian teacher for the compound boys' school. (3) Women helpers. This need is *most urgent*. (4) A *Revival!* An out-pouring of God's Holy Spirit. We are constantly seeing the droppings. Oh, for the *showers!*

### News Notes

The Government has discussed the subject of opium prohibition and intends to dispatch Commissioners Ting Chento and Ching Hsing to the provinces to inspect existing conditions of the movement and the measure of success attained.

In accordance with the instructions of the Kiangsu Opium Suppression Bureau, the Shanghai Taotai has ordered the Mixed Court Magistrate to ascertain the number of dealers in prepared opium in the settlement, where and under what firm names they each carry on their business, their full names and the average amount of opium they each sell a day.

It is reported that members of the Waiwupu have stated that the total

quantity of foreign opium imported at the ports last year exceeded the quantity originally agreed upon as the reduced limit for the year; and, as the matter is an important one, it is proposed to ascertain the excess over the proper quantity. Representations will then be made to the foreign powers to deduct this quantity from that allowed to be imported this year, in addition to the reduction already agreed upon.

All who are interested in the great moral question which is just now absorbing the thoughts of China's statesmen, will be glad to know that in the west of the empire drastic reforms have been made in regard to opium growing. Early in the autumn Mr. A. H. Broomhall sent out a circular inquiring as to the growth of the drug and with *very* few exceptions the reply was "None." When it is realized that Szechwan has been one of the districts where opium has been most largely cultivated it will show how the nation is stirred on this vital subject.

According to Chinese information an association has been formed in Peking, with the object of expediting the opening of parliament. It has telegraphed to the provincial assemblies, and to educational and other public bodies in all the provinces, pointing out the urgent necessity of an early opening of parliament, and requesting them to take action and send delegates to support the provincial delegates in their petition. Replies, it is stated, have been received from many provinces, expressing approval and promising to send representatives to Peking. They have vowed a determination not to cease their efforts till their object has been gained.

It is reported that, as the Prince Regent has been alive to the necessity of creating in China, a cabinet, on the plan of a cabinet in foreign countries, to serve as a responsible organ at the head of the government, he has commanded the grand council to prepare for his perusal a memorandum on the cabinet constitutions in various foreign countries. The council, after due deliberations, has deemed it best to collect separate translations on the subject and from them to compile a comparative epitome of foreign cabinets. The task will be entrusted to Vice-President Li Chia-chü, who has studied the subject of constitutions in Japan, with ample assistance, so as to secure its early completion. It has been reported that Prince Ching will be appointed the chief cabinet minister, but the

Prince Regent is said to favor the appointment being conferred on some enlightened high official outside the Imperial aristocracy. The likely candidates are believed to be Grand Councillors Shih Hsü, Na Tung and Tai Hung-tze and Viceroy Chao Erhsen.

From native reports we learn that the officials, gentry and people in Peking are alike enthusiastically subscribing for the National Debt Association. Officials subscribe according to their ranks, but the people do so at their pleasure. The government intends to advise officials in all the provinces to make contributions to the association. A notable feature of the past month has been the manner in which the idea of this association has taken root in many quarters. It is stated that the grand council intended to ask that a decree should be issued, eulogizing the movement as an encouragement, but a grand secretary prevented this step, on the ground that success is still a matter of uncertainty and that the throne should, therefore, withhold its recognition for the time being. Another report says that His Imperial Highness the Prince Regent has promised to hand over half his annual salary to this association. He also intends to take half of the salaries of the hereditary nobles as a contribution towards the fund. The Chinese Consul in Singapore has cabled to the Waiwupu that the Chinese residents there are very anxious about the matter and will be pleased to establish an association for raising funds for the purpose in hand. The workers on the native press in Peking have also established an association for raising funds for paying off the national debt.

### Chekiang

TUNGLU—While Mr. Alex. Miller was with us we spent over three weeks in the country, visiting five different places. At two centres we had special meetings, mostly taken by Mr. Miller, and which were on the plan of Bible classes. Stuart and I did over one hundred  $\frac{1}{2}$  on horseback. We thoroughly enjoyed it, and it did us both good. We have a number of helpers who are always giving us more and more joy and encouragement. We thank God for them. The people so need Bible teaching and help. It is only in visiting them and staying with them that we can help them most. A number have promised to come to the Bible school in the first month. We are looking forward to this. I expect some women



and must get ready for them. I had a happy time among the women during our country visitation. I wish the Tunglu women were like these country folks. I had a good woman with me. We took several meetings and visited a number of homes. One woman, Mrs. Lang, is a real help. She is the wife of one of the leading men of the district. They live in a tiny village where there are not more than five or six homes, and most of the people are relatives. Some years ago they destroyed the idol which guarded the road leading into the village. Behind them is a goodly sized temple to which they say no one ever comes now. This little village must have a great influence for good all around it. An old woman of over seventy goes regularly to worship—a distance of five *li*. Mrs. Lang is a strong, helpful woman, a real mother. I spent two happy and profitable days with her. We occupied rooms that seemed to have been built especially with the view to our occupying them. Many duties bring us back to Tunglu, but we hope soon again to be able to go to our people in that western district.

I have omitted to tell you that at our November conference the sum of seventy dollars was raised as a missionary fund for one year's salary of an evangelist who is to go especially to the unreached places with the Gospel. This amount is not enough, but will be increased next year. The man has been chosen from among themselves, and is now on his first missionary tour. Others of our men have promised to spare time from their work to go into the, as yet, untouched Hsien of Ch'anghua, on the border of Anhwei. One has already been there to preach the Gospel.—*Mrs. J. B. Miller.*

### Yunnan

TALIFU—I am glad to be able to report that the attendance at the services during the month of January has been very good. On one occasion we had ninety-four men and boys at the Sunday evening service. At the week night services, which are held every night except Saturday, the attendance has been larger than formerly, the average being sixteen. The increased attendance is possibly due to the fact that Li-si (our cook) and I go on the street every Sunday afternoon with tracts and personally invite the people to come. We usually give away about five hundred tracts during the afternoon. Last Sunday we gave away six hundred and eighty small calendars, which are really tracts with a calendar in the centre of the sheet. We have had a block cut for stamping invitations,

and once during the month I gave away one hundred and fifty printed invitations. I find it pays to keep at them, as some have only come after repeated invitations.

Mr. Chao, the furrier, continues to go forward and is a real encouragement to us. His sister was married about three weeks ago and, as the father is dead and the furrier is the eldest brother, he had the arranging of the affair. He invited us all to the wedding and would not allow any idolatry in connection with it at his home. He is not ashamed for it to be known that he believes what we have come to preach, and on more than one occasion has gone on the street with us to give away tracts.

Mr. Uang, the draper, arrived back from the capital two weeks ago and we were very glad to see him. He is a real help on Sundays as he is never backward in speaking to those who gather in the guest hall after the morning service. May I ask for a continued interest in your prayers on his behalf, as there are so many things to hinder him in his home and business life.

Last week we had the pleasure of a visit from Mr. E. J. Dingle, who has offered to the United Methodist Church Mission at Tongch'uan. He was a journalist in Singapore for several years, and, during leave of absence for a year, he started to walk across China for the purpose of seeing the country and of gathering material for writing a book. He broke his arm when near Tongch'uan and later on had a severe illness, during which time he was kindly looked after by Mr. and Mrs. Evans of that place. During the months spent at Tongch'uan he had abundant opportunity of seeing real mission work and finally decided that the Lord wanted him to give his life to this work. He is now going on to Bhamo to complete his original plan and will then return to Tongch'uan to meet a deputation of workers who are coming out from the homeland.

The attendance on medical days continues about the same, although the approach of the Chinese New Year has caused a slight falling off in the attendance.—*W. T. Clark, M.D.*

### Shansi

HWOCHOW—I think the most striking feature of the Conference was the daily noon evangelistic meeting for men. After the morning service we took the women to the Bible School courtyard and the men filled the church, which holds over 600 people, and the Gospel was preached by various leaders. I think we shall continue this each Sunday, as we find that by the time our morning service concludes numbers of men come in to

see and hear, and the Christians will be glad of this time to preach to them. We meanwhile have a similar talk with the women in the unconventional way which best enables them to understand, and leaves them free to ask questions. We have now twenty-eight in the Bible school, and there are eighty-six boarders in our girls' school, besides teachers and pupil teachers. We cannot be thankful enough for the native helpers—men and women—without whom so much work on the station would be quite impossible. We have in our girls' school a band of seven young women—teachers and pupil teachers—who are, I believe, seeking above all things to win the children for Christ. My head teacher came to help when we opened the school after 1900, and all the others have been here first as pupils and then as helpers since that time. The deaconess of the church, Mrs. Liang, you no doubt know by name. We do thank God for her, and for the gifts He has bestowed upon her. The buildings are now complete, and I think you would rejoice could you see the large and convenient compound now erected. It is already well filled, and we do recognise the good hand of God upon us this year.—*Miss A. M. Cable.*

### Chekiang

YENCHOW—Since receiving your letter I have made another itinerating journey in my district. As usual I sought to cover fresh ground. In addition to the city I stayed in six villages, lodging in two inns and five "homes." Among the latter was the home of a literary B.A., a military B.A., and the son of a military M.A. One village had one thousand homes; others were smaller, but were centres from which to visit surrounding villages. The literary B.A. had a queer idea of the members of our Church, thinking these belonged to the worst classes. I endeavored to enlighten him as to *how* we "received," and the value of the individual soul to God. We had a long talk over the Word, and I trust he was helped and blessed. The military B.A. was very friendly. Here, one evening, a crowd surrounded me from five to nine p.m. One literary B.A. showed want of politeness when talking of the "Doctrine," which did not meet with the approval of those present. At another home two sons gave me a hearty invitation to return. At this place I was able to attend to a few sick folk. My last evening I had a nice group in my room upstairs to whom I unfolded the parable of the "Prodigal Son." A man here who had business connections in Chüchow, and who knew Mr. Emslie, was very kind, and accompanied me to twelve villages.—*Mr. A. Hammond.*



## Editorial Notes

THE Report of the Rochester Student Volunteer Convention will be ready in the near future.

The regular price of the Report will be one dollar and fifty cents a volume, but by a special arrangement the readers of this paper may secure the same for one dollar a volume. Orders should be sent direct to the Student Volunteer Movement, at 125 East 27th Street, New York city. In order to secure the reduced price, this paper should be mentioned when ordering.

The weekly prayer meeting which has been held in the Mission Home at Germantown will be held hereafter in the new premises at 1329 Walnut Street, Philadelphia. This change is made in order to secure a more central and accessible place of meeting. We trust that it will result in securing an enlarged attendance at our prayer meetings. We give all of our friends who live in and near Philadelphia a hearty invitation to attend the meetings. They will be held on Friday afternoons at half-past three o'clock.

The establishing of a book-room in connection with the Philadelphia offices has already made an appreciable difference in the sale of our Mission literature. We trust that this will be increasingly so and that God will thus put into circulation a large number of our books and pamphlets, to the blessing of lives here and of souls in China. It is our purpose to keep, not only our own literature, but also a stock of general missionary literature, so that friends may count upon our supplying most of the best books upon missionary subjects. Orders by mail will be filled as promptly as possible. The business will be carried on upon a cash basis, so that purchasers will be kind enough not to ask for extended accounts.

We are thankful to announce that our Council has been strengthened by the addition of two valued members. Mr. William Borden, of Princeton, has been appointed to act with the Philadelphia Council, and the Rev. Principal T. R. O'Meara, L.L.D., of Wycliffe College, Toronto, has been appointed to act with the Toronto Council. The first appointment will bring the Mission into closer touch with the student body, as Mr. Borden is a recent graduate of Yale University and a present student in Princeton Theological Seminary; and the second appointment will worthily fill the place left vacant by the death of our beloved friend Mr. Desbarres. We are grateful to these two brethren for consenting to be our helpers in the work, and we trust that their connection with the Mission will mean great blessing to it. May we ask earnest prayers for these friends, as well as for all other members of our Council.

We mourn, with many others, the death of Mrs. Harris, the beloved wife of Dr. Elmore Harris, of our Council. The taking away of Mrs. Harris is a heavy loss, not only to her husband and children, but also to ourselves, for our friend was ever a warm and generous sympathizer with us in our service for Christ and China, and one upon whose prayers we could con-

stantly depend. We rejoice with her in the joy which is hers in being in the presence of the One she loved and served, but we mourn for the work which will no longer have the benefit of her ministry, and especially for the bereft husband and children. To these, we offer our deep sympathy, and the assurance of our earnest prayers.

We once saw the motto displayed upon the front of a periodical, as related to the evangelization of the world, "He can do it if we will." As we first looked at the words, they seemed just a little irreverent, as if God were dependent upon us, and as if we could hinder the fulfilment of His purposes. But a longer meditation upon the words led us to believe that, after all, they were not so far apart from the truth. If God has not been pleased to make Himself dependent upon us, why did Christ so insistently command that we should go into all the world and preach His Gospel to every creature? And if we may not hinder the fulfilment of God's purposes, why has Christ tarried so long in heaven, when he promised, if we would evangelize the world, that He would come speedily. Yes, "He can do it, if we will"; and, it follows, He will not do it, if we will not! Preaching the Gospel has been given as a task, not to angels, but to men; and, therefore, it is for us to determine whether or not the Gospel shall be preached. Oh, for men and women who will cry:—"Woe is unto me if I preach not the Gospel!"

"Lift up your eyes, and look on the fields, for they are white already to harvest" (John 4: 35). We recently saw in print that a certain esteemed man was convinced, after spending two years in traveling in heathen lands, that now, none other but the ablest of the workers at home were needed for the work abroad. We venture to doubt the truth of this statement. That the ablest men are needed in a new sense, because of the development of the work in heathenism and because of the changed conditions there, is manifestly true. But it is necessary to remember, before coming to a conclusion which would henceforth exclude the more average man, that the pioneer work in a land like China, such as gave place and opportunity to the average man in the earlier days, is still existing. Taking the population of China as that of four hundred millions of people, and supposing that twenty millions of these—which is a large estimate—have now an adequate knowledge of the Gospel, we have left three hundred and eighty millions of persons who are in as dense ignorance of Christ as if the Savior had never come to earth. Among these there is needed an immediate proclamation of the word of life, and to say that only the very ablest workers must henceforth go to China is to relegate most of these millions to continued darkness and death. According to our understanding of the situation, a large number of missionaries from the home lands is still required. There is a call, therefore, not only for the ablest men, but also for those who may not be so well equipped intellectually, but who are ripe in spiritual experience and are strong in faith toward God.



# CHINA'S MILLIONS

TORONTO, MAY, 1910

## "Watchman, What of the Night"

From "The Life of Faith"

"WATCHMAN, what of the night? The watchman said, *The morning cometh.*" (Isaiah 21: 11.) The nineteenth century beheld perhaps the most amazing progress the Church of Christ has ever experienced. A little more than a hundred years ago there was no Bible Society; to-day three Anglo-Saxon Bible Societies alone pour forth annually over ten million portions of the Scriptures, in four to five hundred languages of the world. Can any imagination conceive the spiritual effect of this mighty river of truth pouring itself among all mankind? A little more than a hundred years ago missionary societies—apart from the Jesuit and Moravian—were practically unknown; in 1909 there were 19,875 missionaries scattered, as living epistles of Christ, through the heathen world. It would be difficult to say what was the membership of God's Church when the century dawned; but it is now computed that the membership of Protestant Evangelical communions is not less than one hundred and forty to one hundred and fifty millions. It is possible that eternity will reveal to us that the nineteenth century was the richest toward God of any century in the world's history.

Nor does God's worldwide advance slacken; the last decade is probably the most wonderful of all. "*The morning cometh!*" More educated converts have been won in India in the last two decades than in the whole preceding century. Bishop Moule, of Mid-China, says that when he first landed in that empire it held less than fifty Protestant Christians; in the first decade of the twentieth century there have been 16,000 *martyrs*; and nearly two thousand missionaries are now planted throughout China. A little over twenty years ago the Christians in all Korea numbered seven; in 1908, alone, there were fifty thousand converts; and, at a recent conference of twelve hundred laymen, some walked for ten days to enjoy the Bible study. In Tokachi prison, in Kokkaido, Japan, a spiritual movement, sweeping through it in 1908, brought nearly two thousand of the inmates to Christ, and most of the prison officials have been baptized. Four years after the Welsh revival, in spite of the reaction, from sixty to seventy thousand converts were known to be established in church fellowship. The Census Bureau of the United States reports that, between 1890 and 1906, an average of eight new churches had been built every day. It has been recently stated that within the last decade more Jews have become believers—it is, of course, but an approximate computation—than in all the seventeen hundred years after Paul.

All these are but symptoms of a work of the Holy Spirit which is nothing short of stupendous. For the first time since our Lord ascended nearly the whole world is now open to the Gospel, and is being penetrated by heralds of the Cross. The year 1908 was a phenomenal one in missionary advance; 164,674 native members were added to the Church, or an average of five hundred a day. Nor is the heroism of the Cross confined to any Christian group. Dr. Ambrose Shepherd recently met a young Roman Catholic priest in a railway carriage, on a farewell visit to his mother before leaving for the Congo. "When do you expect to come back?" Dr. Shepherd asked. "Never," was the reply; "we have buried fifteen already, and the average period of life is about two years;" and when the young priest rose to take farewell, in a voice that trembled with emotion, he said, "The life which I now live in the flesh, I live by the faith of the Son of God."

"The watchman said, *And also the night.*" The facts are not more antithetical than are the words of the watchman. "Of no time in the history of the world," said *The Times* recently, "are so many signs of general unrest recorded as those which seem to confront us to-day;" or, in the words of the Bible Society's report (1909)—"The horoscope of the future is written over with signs of incalculable change." As the Rev. James Johnston has pointed out in his "A Century of Missions," the heathen and Mohammedan population of the world counts more by two hundred millions than a hundred years ago, while the converts and their families number less than three millions; a *seventy-fold increase of the darkness over the light*. There are millions more of heathen souls in China to-day than when the first Protestant missionary landed a hundred years ago; for every convert added to the Church a thousand souls are added to Chinese heathendom by mere growth of population. "If our plans of education be followed up," said Lord Macaulay in 1836, "there will not be a single idolator among the respectable classes in Bengal thirty years hence;" to-day there is a false god for every member of the population of India—between two and three hundred millions. In Japan there are four hundred and fifty heathen temples for every single Christian missionary. There are 400,000,000 of mankind who have not a leaf of the Bible in their 2,700 languages and dialects.

Nor is faith what it was in the lands of faith. In 1908, in the State Church in Berlin alone, the fall in membership was ten thousand persons. The Bible



Society reports that the sale of the Scriptures is falling. In Liverpool—the third city of the empire—in 1881, 40 seats out of every 100 were filled at morning worship in the Free Churches; in 1891, 31; in 1902, 25; in 1908, 12. So also evening attendance has fallen from 57 in every 100 seats in 1881, to 28 in 1908. “Tom Paine’s work,” says the editor of the *Freethinker*, “is now carried on by the descendants of his persecutors; all he said about the Bible is being said in substance by orthodox divines from chairs of theology.” At the last census in France, eight millions enrolled themselves as atheists; “we have driven Jesus Christ,” says the Premier, M. Briand, “out of the army, the navy, the schools, the hospitals, the lunatic asylums, and the orphanages; we must now drive Him out of the State altogether.” This decay in faith is already producing its inevitable recoil in morality. While the population of the United States has grown one hundred per cent., crime has increased by four hundred per cent. The decade of unprecedented revivals—in Wales, Madagascar, Korea, China—is the decade of unparalleled earthquakes—at Valparaiso, San Francisco, Jamaica, Messina; it would seem as if grace is speaking her loudest as the earth trembles with premonitory judgments. The vast revival in Moslem lands; the flood of infidel literature which Japan is pouring into China, a fourth of the human race; the mushroom growth of such spiritisms as Spiritualism and Christian Science; the actual rumors of the rebuilding of Babylon and the Temple—“the watchman said, And also the night.”

“The watchman said, *If ye will inquire, inquire ye.*” If the light that is in us be darkness, how great is the darkness; and if the Lamp of Prophecy be extinguished, how inextricable is the confusion. “*Inquire ye.*” Why inquire? Because the future which God has revealed, is the future which I ought to know; because without a knowledge of prophecy, the present workings of God are plunged in unintelligible mystery; because prophecy uncovers the pitfalls that lie in our path; because a knowledge of the future is of incalculable importance in shaping the present. Hear the watchman’s mournful undertone: “*If ye will inquire, inquire ye.*” It is a strange irony of the situation that worldly eyes can read the signs more acutely than the general Church. Says a novelist whose works sell by the hundred thousand, in many languages:

“All things that Christ prophesied are coming to pass so quickly that I wonder more people do not realize it; and I especially wonder at the laxity and apathy of the Churches, except for the fact that this

also was prophesied. Some of us will live to see a time of terror, and that before very long. The blasphemous things which are being done in the world to-day cannot go on much longer without punishment. We know by history that deliberate scorn of God and Divine things has always been met by retribution of a sudden and terrible nature—and it will be so again.”

Prophecy is the profoundest pessimism and the profoundest optimism; it is profoundly pessimistic of all that a Christ-rejecting generation is about to do; it is profoundly optimistic of all that an almighty and an all-gracious God will effect in the imminent establishment of His Kingdom. Dr. Kelman recently asked an eminent American man of science his solution of the problems of modern city life. “An emperor!” came the answer, swift and decisive. “An emperor?” asked Dr. Kelman, in surprise; “I thought you had done with all that in America. Be-

sides, your emperor would need to be a very wonderful man, incapable of mistakes, and extraordinarily competent for leadership.” “Precisely,” was the quiet answer; “and we know the Man; we are waiting for Him, and His name is—Jesus.” “The thrill of that reply,” says Dr. Kelman, “will never leave me.”

“The Watchman said, *Turn ye: come.*” It may be that some unbelieving eyes may alight upon these words. The Rabbis expound the Watchman, who speaks here, as the Messiah; so it is—“turn ye”—repentance toward God; and “come”—faith toward our Lord Jesus Christ. Why thus turn and come? Because, to press forward, if we are right, is to press forward amid perhaps the mightiest operations ever put forth on a worldwide scale by the Holy Ghost. The difficulty in the world to-day is not to find God, but to escape Him.

Because every moment that a world hardens itself against Divine light, an atmosphere is being produced in which it is every moment more difficult to believe. Because, if to Chorazin and Bethsaida, after three years of Gospel opportunity, Jesus said: “It shall be more tolerable for Tyre and Sidon,” shall it not also be said of our cities, after a thousand years of opportunity. Because nineteen hundred years ago the Night was far spent, and the Day was at hand; there can be no time to lose now. The day before the wall of fire rolled down on St. Pierre, the telephone clerk spoke through to Fort de France, saying that the people were fleeing. Next morning, at ten minutes to eight, he was heard to exclaim, “My God! it is here!” and he was afterwards found, with the receiver in his hand, burnt to a cinder. “Watchman, what of the night?” That is, what hour of the night is it? “Little children, it is the *last* hour.” (1 John 2:18.)



A DECORATIVE ARCH AT THE ENTRANCE TO ONE OF THE CHIEF TEMPLES IN FENG SIANGFU, SHENSI



## The Future of Missionary Work

EXTRACTS FROM AN ADDRESS BY REV. ARTHUR JUDSON BROWN, D.D.

*From the "Chinese Recorder"*

**M**ISSIONARY work must be conducted in the future amid changed conditions. When the Haystack prayer meeting was held, a large part of the heathen world was closed. Missionary work was largely influenced by the fact that few lands were open and that in many of those lands only the fringes could be touched. But one day a man built a fire and put water over it, and when the steam accumulated, he made it drive a ship. To-day no waters are too remote for the modern steamer. Its smoke trails across every sea and far up every navigable stream. It has carried locomotives which are speeding across the steppes of Siberia, through the valleys of Japan, across the uplands of Burma, over the mountains of Asia Minor and through the very heart of the Dark Continent. You take your meals in a dining car in Korea. You thunder on a railway train up to the gates of the capital of China, while in the Holy Land the brakeman noisily bawls, "Jerusalem the next stop!" These things mean the accessibility of the non-Christian world, that in the era upon which we have entered the missionary of the cross can go anywhere. And if he can go, he ought to go. Opportunity is obligation. With the world before us, we must plan our work on a large scale.

Politically, great transformations affect missionary work. Large areas of the non-Christian world are now ruled by the so-called Christian nations. Nearly one-half of Asia, ten-elevenths of Africa and practically all of the island world are under nominally Christian governments; while some other countries have come so far under Western influences as to be from this viewpoint under almost the same conditions. The political idea that has been developed by Christianity is becoming well known throughout the whole non-Christian world and is causing changes which the missionary statesman must consider.

The transition from the first century of Protestant missions to the second century is attended by this significant change—that the non-Christian peoples are regarded with more respect. Our methods must adapt themselves to the fact that the American missionary does not go out as a superior to an inferior, but as a man, with a message to his brother-man, knowing that back of almond eyes and under a black skin is a soul for whom Christ died.

And the Asiatic discovers not only our vices, but our sectarian differences and, worse still, our irreligion. He knows that multitudes in the lands from which the missionaries come repudiate Christianity and sneer at the effort to preach it to other peoples, and that while the missionaries exhort Asiatics to keep the Sabbath, Americans at home do not keep it themselves. Brahmans and Mandarins read infidel books and magazine articles, confronting the missionary with the hostile arguments of his own countrymen.

And so we must prosecute our work amid changed conditions; people at home no longer under illusions as to what the heathen are, and the heathen no longer under illusions as to what we are. The romance of

missions in the popular mind has been dispelled, and the missionary is not now a hero to the average Christian. We do not confront a cringing heathenism, but an aroused and militant Asia which has awakened to a new consciousness of unity and power. The old is passing away and a new created world springs up, but a world that is not Christian. Asia for the Asiatic is now the cry, and we must reckon with it. Thus while some difficulties, such as physical hardships and isolation have diminished, new obstacles of a formidable character have emerged.

In such circumstances what are some of the reasonable inferences as to the future of missionary work?

First of all, we must recognize the fact that this is not a crusade whose object is to be attained by a magnificent spurt. Error and superstition are so interwoven with the whole social and political fabric of the non-Christian world that Christianity seems to it to be subversive. For a long time other faiths were indifferent to the Gospel, but as priests see more and more clearly what changes Christianity involves, indifference is giving place to alarm. The ethnic religions are therefore setting themselves in battle array. It would be foolish to ignore their power, foolish to imagine that we are seeing the last of Buddhism in Japan and Siam, of Confucianism in China, of Brahmanism in India, and of Mohammedanism in Turkey. Heathenism will die hard.

The world, the flesh, and the Devil are in Asia as well as in America, and fighting harder. It is no holiday task to which we have set ourselves. We are engaged in a gigantic struggle in which there are against us "the principalities, the powers, the world rulers of this darkness." Need have we of patience, of determination, of "the strength of His might, and the whole armor of God."

Let us not be misled by the idea that men are going to be converted wholesale by any patent devices. An eminent and sincere worker in China says that present missionary methods remind him of the old time sexton who went about a church and lighted each lamp separately, and that we ought to adopt the method of the modern sexton, who simply touches a button. "Convert a dozen of China's leaders," he cries, "and you will convert China." I do not believe in that kind of conversion. I sympathize rather with James Gilmour who, in a letter shortly before his death, wrote: "I am becoming more and more impressed with the idea that what is wanted in China is not new lightning methods, so much as good, honest, quiet, earnest, persistent work in old lines and ways." Some changes in method are required, but *not* those that involve the abandonment of Christ's method of dealing with men.

Grant that there are some difficulties, some tragedies, some failures of our cherished plans. Our failure is not necessarily God's failure. More than once we have made this mistake. But God is not tied up to our methods. They may be defective. Let us not be ashamed to confess that we have made some mistakes and let us be ready to readjust our methods from time to time as God in His providence may direct.



## Work in Chungking, Szechwan

(Extracts from the Annual Report)

BY MR. R. B. WHITTLESEY

**I**N the book of Ezra we frequently meet with the expression, "according to the hand (or the good hand) of his God upon him." It was because of this that the king "granted all his requests;" (Chapter 7 : 6); it was because of this that their four months journey to Jerusalem came to a prosperous conclusion, 7 : 9; it was because of this that he had the strength necessary to bear the great responsibility which rested upon him, 7 : 28; needed and valuable men of understanding were led to join his party because of this, 8 : 18-20; his unfailing belief in the reality of this made it possible for him to openly say to the king that he needed no other help, knowing it was more trustworthy than any arm of flesh, 8 : 22; and he willingly bore testimony that their deliverance from the enemies which lay in wait for them by the way was due to this fact.

Like God's children of old, we of this station wish to acknowledge that it is because the "good hand of our God has been upon us" that we have been preserved in health, another unbroken year of service having been the experience during 1909; that we have been preserved from our enemies, not even a rumor of trouble having been in circulation during the past twelve months; that we, too, have had the necessary strength to bear the responsibility resting upon us, a responsibility, the seriousness of which grows on us as the years go by, and for which we are absolutely inadequate of ourselves; and that whatever there has been of success in the year's work has been because of this grand fact. We join with Ezra in singing, "Blessed be the Lord God of our fathers, which hath extended mercy unto me. And I was strengthened as the hand of the Lord my God was upon me." Ezra 7 : 27, 28.

The year has seen the introduction of two new ideas into our work. The first is the establishment of what we choose to call, for lack of a better name, our quarterly meeting. The first of the four is to be held here in Chungking; in fact was held last February. Members and enquirers from all the district come up for a week of instruction, and conference. Our first meeting was a success, and we are sure a good work has been done. The next two meetings of the four are to be held in turn in all of the out-stations, it being too far, and too frequent for the men to come here every time. These have not been successful in two of the three out-stations for reasons which are evident, but which I cannot well give in detail. However, at the third, Mr. Ch'en's home, they have been a decided success, and are in good favor. I went to the first, and Mr. Bird to the second. Mr. Bird had the privilege of baptizing the first two men to be baptized up there. (Mr. Ch'en and Mr. Chang, the first to be received of the people there, were baptized here in Chungking.) The fourth of these meetings is really the second new idea mentioned above. It is an annual conference of Christians and enquirers from five of our C. I. M. stations at this end of the province. This year it was

held at Suifu. Being seven days from here we had only five men present, but altogether forty men gathered for four days meetings and we had a grand, good time. Dr. Parry led a morning Bible class, subject:—The Holy Spirit, as in the Gospels, Romans and Ephesians. Not a little heart searching resulted, and much good was done.

The three afternoon subjects were:—A Christian's duty, in the home, in the church, and in the world. These were led by Chinese, and were splendidly handled, and very profitable.

As all our school children must attend Sunday morning service we have tried this year to introduce more into the service for the children. Twice we have had special children's addresses, and one large, united children's service was held in which the four missions took part. It was a grand sight to see about eight hundred children together, and I counted it a privilege to speak to them.

A successful effort to scatter the printed page among the thousands who congregate in several large tea-shops on the first few days of the Chinese year was made, when several thousand sheet tracts were distributed. Later on a special effort was made among the police of the city. Mr. Broomhall used the magic lantern for their entertainment, and as they left, a packet of books was handed to each man, a special one being given to the officers.

Our Christmas day festivities went off nicely, and all seemed to have a good time. All sat down to a good dinner, and enjoyed a lantern exhibition in the afternoon. Expenses were borne by those who were able, some giving more, and some less, and a few nothing at all.

As you may have noticed from the statistics given there has not been one death in our midst this year, and only one suspension. Owing to four having been transferred elsewhere, our total membership has decreased one.

We are encouraged to see some new faces among the regular enquirers. It is hoped that some few may be baptized at the time of the meetings to be held early next Chinese year. One man, who has just recently joined us, is a very interesting case. He is a Chungking man who for years has been a most earnest idolater, in fact a leader in the business, making his living largely in this way. He was persuaded this year to take a pilgrimage to West China's sacred mountain, Mount O-mei, which he did. *Enroute* he had to pass through the city of Kiating. Upon arrival there he was not well, had no more money, and the weather was wet. Being a tailor by trade he began to look for work to help himself out, and found it with a Christian tailor who at once tried to persuade him to go to chapel. Just at this time they were having a special time of revival. He would not go at first, but later went. Almost from the first he was impressed, and in a very few days was soundly converted. He remained on there for some months, but has now returned here to bear testimony of his



new found faith among his own people. As soon as he arrived he went to his home in the country a few miles from here and tore down all his idols, etc., making a clean breast of it all. He will be with us, and we want you to pray that we may be helped of God to be a help to him. During the year two enquirers have died, these were both women whom we believe were trusting in the Lord, and who died rejoicing in a sure and certain hope. Illness and old age had prevented their being baptized. One of them worked for Mrs. Parry as needle-woman and as she sat working she would frequently talk of God's love to her, saying, "How wonderful it all is to think that Jesus came to die that we might be saved. Oh! how can I ever repay Him for such wonderful love." She died of consumption. She had gone to her country home but insisted upon being brought back here to die, in order that her brother should have no idolatrous practices at her funeral. Lately an elderly woman from the country has been coming and she, too, seems to have taken a grasp of the truth not usual for a beginner. Mrs. Whittlesey in conversation with her emphasizes the necessity of belief in Jesus as the one needful thing, and her reply always is, "If I did not believe, do you think I would come?"

Early in the year an elderly, unmarried woman, a vegetarian, came into our chapel and attended the meetings for some time. She, too, seemed to understand, and believe. She did not remain long enough for us to be sure of the latter, but we trust it is so, and ask you to pray for her. Another woman with a large family, who finds it hard to make ends meet, comes to meeting when she can, and says, with a bright face, "I do so like to come; it makes me feel better, and helps to make the days brighter and easier."

Preaching-hall work is almost exclusively seed sowing, no very definite results being seen from it. But one encouragement has been given during the year by the fact that not a few of the women so reached had heard the Gospel message before in some other place. So the good work goes on, here and elsewhere, and some time, perhaps not far off, will come a grand reaping day. Pray that it may be so.

Miss Ramsay reports, in visiting the homes of her scholars, that she finds they are not backward in bearing a testimony in their respective homes, the mothers knowing not a little of the Gospel from them. Praise God for this!

Mrs. Parry's scholars are all from heathen homes, so it will specially interest you to hear from some of them. One, a girl of fourteen, who found it difficult to bear witness among her relatives said, "They have so many arguments which they bring up that I cannot answer, and yet I know and believe in my own heart that the Bible is true and that Jesus saves." Another of thirteen steadfastly refuses to partake of food which has been offered to the spirits of the dead, or to idols. Her mother said of her, "She believes, very much believes, your doctrine." This same girl was known to possess a nice new hymn-book, but always used a shabby one. When asked why, she said, "Oh! I am keeping that one (the good one) for my father to use when he becomes a Christian." It would cheer your heart to hear these girls repeat Scripture. Besides being able to repeat correctly many hymns, they can repeat the Ten Commandments;

the Lord's prayer; Psalm 23; Beatitudes; the whole "Gospel in rhyme" (one of their school books); the Catechism; passages from John 3, Matthew 11, and John 14; names of the books of the Bible, and some simple prayers. And the older girls, in addition to this, can repeat correctly the whole of Matthew 5, 6, and 7. Mrs. Parry was further encouraged a few days ago when she was reviewing a quarter's Sunday school lessons, she found they could not only repeat all the subjects and the golden texts of the thirteen lessons, but could give an intelligent account of the lessons as well. Pray for these girls who come from heathen homes, both in this school and Miss Ramsay's, that they may be used to help their parents and relatives.

The Scripture work in the compound boys' school has also been encouraging. They have been through Genesis, and part of Exodus. We long for these scholars to get to really know their Lord; will you not pray that they may? It is of interest that two of our boys who had been in the day school for some time, and who went to our boarding school in Kiating last September, have been brought to a decision for God since reaching there. They arrived at Kiating just before some special meetings were held when the Spirit of God was poured out on the church in a special manner. We are so glad for this. One was the son, and the other the grandson of our old evangelist, Mr. Yang, who died two years ago. How we miss the old man! But we would not recall him for anything.

The work at Mr. Ch'en's grows steadily and very satisfactorily. As mentioned above two more were received during the year, and several more have applied for baptism and will, all being well, be received soon. Mr. Ch'en is now building a new, and larger, chapel behind the old one. It will be used exclusively for meetings, the old one having been used for other purposes as well. Attached to it are to be two rooms for the foreigner when he comes. Their school, though small, prospers. Mr. Bird when last there saw several young men, well-to-do farmers, taking advantage of the slack season to study books and to learn of the Gospel. This is where Mr. Ch'en is such a power, and has a very wide influence all over the country side. He is subject to many temptations, but the greatest, perhaps, is the one of making use of his influence and supposed power, because of his connection with the Church, to act as arbitrator in troubles between men, and thus drag the Church into the mire. It is very hard for him. You can help by prayer. Will you?

Mr. Bird's widespread itinerations in the Ch'ikiang district are being used to create an interest in many places, and here and there are ones and twos who are coming on. His visits are being looked forward to in more than one place, and we are expecting fruit sooner or later from the whole district. It is necessarily slow, because the district is large and the visits at best are but few, but the results are certain. Help to water the seed, will you not? How? By prayer, prayer, prayer, *believing prayer*. You can scarcely have an idea what an influence you may have in our work in this way.



## The Conversion of Mr. Lew

BY MR. J. FALLS, PINGYAO, SHANSI



Photo by] A YOYANG PLOWMAN AND HIS TEAM [Mr. Gonder

**W**HEN we were at home we always found the friends very much interested in hearing of individual conversions among the Chinese people, so it has been laid upon my heart to tell you of another in order to call forth prayer and thanksgiving on his behalf.

Mr. Lew is a native of this city and third son of one of the leading gentry (a man who ranks next to the mandarin in influence) and known far and near for his upright life and fair dealing in all the many matters of public business which pass through his hands. But we must begin from the time that our friend first came in contact with the foreign missionary. This was not in Pingyao but away in the neighboring province of Shensi, in the city of Hanchung, about three weeks journey from here; for he is one of Shansi's great army of business men who go forth to the centres of commerce in other parts of China to manage the branch establishments of their firms located in this province. It was in the way of business that Mr. Lew, who is a bank manager, first met Mr. Easton and Mr. Moodie of our Mission in Hanchung, and being a man peculiarly free from the

ordinary Chinese prejudices, and moreover, very progressive in his ideas, he was induced to attend some of the services on the station. Why should he not go and learn a little more about these Westerners and their ways? And his going was not from any hope of temporal gain for, in his position, it would mean loss rather than gain to connect himself in any way with the so-called *foreign religion*. But this was the beginning of the way which ultimately led him to the Light, though for a long time after he did not know what conversion was and continued attending the services mainly because of friendship towards the foreign missionary. Or, was there after all the desire deep down in his heart for that life of which he had been hearing? Afterwards it seemed to us as if he must have been a seeker even then.

It is now fully six years since Mr. Lew returned to Pingyao on furlough, bringing a letter of introduction from the Hanchung missionaries. He received a warm welcome into our midst and immediately won our hearts by his genuine friendliness and the way in which he made himself one of us. It was here that he bought his Bible and hymn book, carrying them wrapped in a blue handkerchief in the usual Chinese fashion as he came to worship. Many were the prayers that went up for him at that time and we all rejoiced to see him making some advance and said, "He is not far from the Kingdom of Heaven." Not far—and yet, as he himself confessed afterwards, he was not in the Kingdom although he applied for baptism while in Pingyao. We advised him to wait until he returned to Hanchung and he did so, returning when his leave had expired, after assuring us that he intended to remain steadfast. His real interest in the truth showed itself at this time in the way he read his Bible, beginning at Genesis and reading through



THE GREAT WALL NEAR PEKING





AN ANCIENT BRIDGE AT PEKING

in order—a very good plan surely—and being “in the Way the Lord led him,” as we read of a good servant of old. How many Christians miss the mind of God by not reading the whole Word! Now as Mr. Lew was reading the Book consecutively the Lord was able to bring home to his conscience the very text that He knew would arouse him. It lay hidden away in the twentieth chapter of the book of Job and none but the Holy Spirit could have applied it. None of us knew that he was an opium smoker, but the Lord knew, and as dear Mr. Lew came to the twelfth verse of the chapter and read on he saw his sin depicted and its end foretold as clearly as if the fingers of a man's hand had painted it on the plaster of his wall—“Though wickedness be sweet in his mouth, though he hide it under his tongue; though he spare it, and will not let it go, but keep it still within his mouth; yet his food in his bowels is turned, it is the gall of asps within him.” He was smitten as he thought of his drug and pipe and more so as he read on—“He swallowed down riches, and he shall vomit them up again; God will cast them out of his belly. He shall suck the poison of asps: the viper's tongue shall slay him.” With a conscience now thoroughly aroused it seemed to him as if this passage must have been written with special regard to the opium smoker and particularly for himself, and, humbled and convicted, he put away the drug and all its paraphernalia from that hour; breaking off the habit, not gradually as so many do but at once, with the help of tonic pills only. Having thus obeyed the light he had received, he began from that time to grow in the knowledge of God, and the friends in Hanchung were so satisfied with his testimony that he was baptized there in the presence of a number of his business associates whom he had specially invited to witness the ceremony.

After three years spent in Hanchung Mr. Lew again returned to Pingyao on furlough and renewed his efforts to bring his family to the Lord. Judging from appearance some might say that he was unsuccessful, and when the time came round for him to leave

home again (now over a year ago) he himself was not greatly encouraged. But hopeful signs were not altogether lacking. The petty persecutions which he had endured on the previous occasion almost closed and his father, a Confucian scholar of seventy-seven years of age, was much more willing to be reasoned with about the truth of Christianity as he saw the good effects in his own son, and his friendship towards us became marked. This time Mr. Lew has been sent further afield, away to Kanchow in the far north-west of Kansu province. He took with him one young man as servant whom he has since led to the Lord, and he tells us in his letters of several others who have heard the Gospel through him and profess conversion, meeting together with them in the bank for worship. Thus the light of the Gospel has been kindled in that distant city, hitherto in total darkness so far as we know and only visited at rare intervals by the itinerant missionary. May the Lord bless and establish these few souls and greatly add to their number!

Since going to Kansu Mr. Lew's letters have shown the greatest concern for the conversion of his relatives. They are his daily burden. Will you not, as you think of them, join with him and us in asking God to save them? That is our great object in writing this letter and not simply to praise a native Christian. The wife and grown up daughter are still out of Christ, but it is encouraging to see that the father and especially the fourth brother are being moved. The latter comes to worship regularly, bringing about ten of the pupils from his school in which he has also abolished the worship of Confucius, and old Mr. Lew has decided to give up, next year, some of his work as a city councillor in order that he may gain a little time to inquire into the truth.

May I remind you of the preciousness of this your service of *intercession* in its God-ward aspect. How must the heart of our risen Lord rejoice as He intercedes on high, to see His children lay hold of the prayer promises and seek to fulfil their ministry of intercession in fellowship with Himself.



## A Peep at Life and Work in Ningsia, Kansu

BY MRS. J. S. FIDDLER

**W**E have much for which to praise God. Some little time ago we had a special praise service for three spared lives. Our dear children all had smallpox, of a malignant type; for two months I scarcely had my clothes off to rest. I found great comfort in these words, "He giveth His beloved sleep." Our second boy was blind for days, his voice gone for weeks, his clothes cut off and others could not be put on for many days. The little sufferer has been marvelously spared and is getting stronger daily. His case being so severe, he is rather longer in rallying than the others, but we are full of praise. Being so far removed from medical skill made the presence of the great Physician precious real.

Since last I wrote, God has taken from us Tseh Lao-ie, one of our best men. He was a regular attendant at all the services besides coming almost daily to the guest-hall, where I have often seen him kneel to pray as soon as he entered. It is difficult to realize that we shall not see him again. That lovely hymn, "Will you go to the Eden above," was his favorite. I have seen him sing it with the tears rolling down his cheeks.

One day not long ago as Mr. Tseh came in the children were sitting in their go-cart singing, "Will you go?" The words seemed to thrill his soul and, looking at them with the joy which he felt, he sang, "I will go, I will go to the Eden above." How little we thought that he was to go so soon! On the Tuesday he was at the street chapel and testified; Wednesday, at the service and prayed; Sunday, he was not present. "Where is Tseh Lao-ie?" the people said. Then came the news that he was not well. In the afternoon Mr. Uang, his spiritual father, went to see him, and at midnight his great friend, Mr. Chang, a native doctor, was there also. They had a season of prayer, and Monday at 3 a.m. Mr. Tseh left us, "until the day break and the shadows flee away."

Some time ago an insane boy was wandering about the streets. He was most idiotic and also was nude. My heart ached for him, but there did not seem to be anything which I could do. Then the thought came, "Well, I can pray for him," so I remembered him daily and God graciously answered my prayer. One day Tseh Lao-ie came and said that he felt so much for the poor lad that he took him in and gave him a room, food and clothing, and also taught him to say, "Jesus saves me." The boy gradually got better and now has a position as gatekeeper and is generally useful in the home of Mr. Chang. Whenever possible he comes to the meetings. The last time he came he was nicely dressed. Once he came with a present from the native doctor, a tray of fruit and cakes. He was quite sane and very polite. Now we look to the Lord for this precious soul whom Mr. Tseh has been the means of rescuing.

There is another young man from Pao-t'eo, who heard the Gospel recently at the street chapel; he bought a book, and is now a regular attendant at the meetings and has handed in his name as an enquirer. Every Sunday we have a birthday offering. Anyone who has had a birthday during the week puts in a

cash for each year. This young man put in thirty-six cash and said that for over thirty-five years he had served the Devil; henceforth he would serve the Lord.

There is still another, a young enquirer, fifteen years of age, who comes daily and who tells us that he is saved. A few others have handed in their names.

The Sunday after Christmas special reference was made to Mr. Tseh's sudden Home call. Hymns suitable to the occasion were sung and at the close we sang his favorite hymn, "Will you go to the Eden above." It was a solemn service, and quite a number had tears in their eyes. As Mr. Tseh's relatives are all unbelievers we feared a heathen funeral, and the Devil was hard at work, but the conquering Savior broke the chain and gave the victory. He was buried December thirty-first, our day of prayer. Mr. Fiddler and Mr. Uang were present. Needless to say Mr. Chang keenly misses his friend. He is so broken down at the meetings that it has been quite painful to see him. I visited his home this afternoon. His wife smokes opium and is unsaved. Mr. Chang testifies that he gave himself to the Lord on the seventh of the first month, when special meetings were held by Mr. Fiddler and the church members' names were enrolled.

The women's work is small, only three church members. One is a Mrs. Chang who lives quite a little distance away. Hearing that she was very ill and had bought her clothing for burial, I went to see her. I was glad to find her very much better and rejoicing in her Savior. In another month she will be seventy-eight years old. A short time ago she came to the city and stayed a few days at the home of a Mrs. Uang, another church member. I just marveled at her industry! Even when we were talking she kept on with her sewing and mending for Mrs. Uang; she is a dear old soul. I believe Mrs. Horobin was the means of her conversion. One soweth and another reapeth.

### The Word of God

This book contains the mind of God, the state of man, the way of salvation, the doom of sinners, and the happiness of believers.

Its doctrines are holy, its precepts are binding, its histories are true and its decisions are immutable. Read it to be wise, believe it to be safe, and practise it to be holy. It contains light to direct you, food to support you, and comfort to cheer you. It is the traveller's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's charter.

Christ is its grand object, our good its design, and the glory of God its end. It shall fill the memory, rule the heart, and guide the feet. Read it slowly, frequently and prayerfully. It is a mine of wealth, a paradise of glory, and a river of pleasure. It is given you in life, will be opened in the judgment, and remembered forever. It involves the highest responsibility, will reward the highest labor, and condemn all who trifle with its sacred contents.—*Author unknown.*



## Our Shanghai Letter

BY MR. D. E. HOSTE

**S**INCE last writing to you it has been my privilege to visit Yangchow, for the purpose of designating the young workers in the Training Home there. I was glad to find Miss Murray and her fellow-workers in good health. May I take this opportunity of asking your special prayers on Miss Murray's behalf during the coming months, when a considerable number of students will be under her care.

For more than a fortnight past there has been a united evangelistic effort in Yangchow, in the form of special preaching of the Gospel in a mat shed erected in an open space in the city, and large enough to contain considerably over a thousand people. On last Sunday afternoon I was much impressed by the sight of over a thousand men and women quietly listening to the simple preaching of the Gospel for more than an hour, at the end of which time numbers were still anxious to hear. For many years past Yangchow has been marked by a proud, hostile spirit towards the missionaries, so that the change just described is the more remarkable. We have much reason to thank God and take courage.

Another and still more important evangelistic effort is being arranged in connection with the National Exhibition to be opened in Nanking at the end of next May. It is proposed to erect a building as a rest-house and office of enquiry for Christians coming from different parts of the country to attend the exhibition; and also to erect a large mat shed for the daily preaching of the Gospel. It is to be a union effort of the various Missions, and it is hoped that many, if not all, of the Societies in China will be able to co-operate. This campaign will continue as long as the exhibition itself, that is to say, for about a year's time.

I am sorry to say that Mr. Doherty's condition continues to be serious. The diphtheria has passed off, but other symptoms have developed which occasion anxiety, and we are in earnest prayer that, if it be God's holy will, the valuable life of our brother may yet be spared. Mr. Walter Taylor has been suffering a good deal of pain since his operation, but is, on the whole, making good progress to recovery; whilst Mr. Hampson continues to regain strength. The medical opinion in his case, however, is against his returning to Changsha, at all events before the summer.

Among other letters of interest received from various parts of the country is one from Mr. W. H. Hockman, who, it may be remembered, is in charge of a school at Kiating, Szechwan. The subjoined extract will, I think, be read by you with thankfulness:—

"The prospect for the coming year is encouraging in every way. From the number of applications and enquiries already received, I think the school will be crowded to the full extent of its capacity—at least so far as boarders are concerned. Now that the institution is an actual reality, enquiries are coming in from all over the whole district,

from Kwanhsien to Chungking. Although the majority of the boys will be from our own local district, we shall have representatives from Chungking, Fushun and Peshun, and possibly from Luchow and Kwanhsien. . . . . I think we have abundant reason for feeling encouraged in our school work. Through the goodness of God a comparatively high degree of success has attended our efforts of the past year. From a purely educational point of view, our work has measured up very favorably with that of other schools of the same grade, some of which have been in operation for quite a number of years. Most of the examination papers were considerably more difficult than those sent out by the Educational Union, yet our boys obtained higher marks than some who took the Union examinations. I made the examination as difficult as possible, in order to find out just where every boy stood. This will enable us to classify the boys more satisfactorily for the coming year. I have now a fairly accurate record of the knowledge of each pupil, which will make it possible for us to meet their needs more intelligently. Some of the papers in the Scripture examination were really good. The written examination was on the Gospel by Matthew, and contained such questions as these:—Give the biography of Peter. What did Jesus say concerning the conditions that would develop toward the end of the age? What evidences are there that Jesus rose from the dead? Compare Jesus with the holy men and sages of all nations.

"One of the best papers was by a young boy who comes from a heathen home and who knew nothing of the Gospel before entering the school. At first he was very averse to studying the Scriptures, and treated the matter with contempt; but little by little he became interested and began to apply himself to the study with some degree of seriousness. At the time of the conference in October his heart was unquestionably touched, and he began to pray and otherwise identify himself with the believers. In the Scripture examination he received ninety-two and a half per cent. He also repeated thirteen chapters from memory. The prize for Scripture repetition was won by a sixteen year old son of one of the helpers, who repeated twenty-three chapters. He could have repeated much more, as could all the others, had a second opportunity been given after a day's rest. I am preparing a syllabus for the coming year, which will provide for considerably more Scripture work both in book study and repetition. I think a good part of the work at present done by Mr. Grainger can be covered here, and thus permit the Bible school to attempt a more advanced and comprehensive curriculum."

We need constantly to pray that all our schools may so be ordered that the highest interests of the children may be secured. It is becoming increasingly evident that, unless the rising generation connected with our churches are carefully instructed in the Holy Scriptures, degeneration and disintegration will become inevitable in the future.



## Tidings from the Provinces

### Topics for Prayer

Mrs. Stott will (D.V.) spend the next two months in Winnipeg. Will her friends please ask that this change may prove beneficial to her throat. Although Mrs. Stott is still unable to do much public speaking she hopes, while in Winnipeg, to visit the members of the Prayer Union in connection with the Mission.

We again ask for earnest and constant prayer on behalf of Mr. Doherty, whose condition is exceedingly critical and really beyond human skill. We would also ask that special remembrance be made of Mrs. Doherty during this time of deep trial.

Definite prayer is also asked for Mr. Argento who at present is home from China and visiting with his parents at Rochester, N. Y. Mr. Argento is suffering as a result of injuries received during the Boxer uprising in China. Will you not ask for restoration?

### News Notes

A Chinese report says that in view of the long abuses in connection with the telegraph and postal services, the Yuch'uanpu feels that it would be impossible always to rely on foreign talent in their management (sic) and has decided to open postal and telegraph schools next month, with a view to train competent Chinese for the two administrations.

The Senate has memorialized the Government stating that, in view of the need for reporters for the courts and parliament, it proposes to organize a reporting school, and appoints H. E. Li Chia-chu as director. The course will extend over six months, after which the graduates will be attached to the Senate and the Provincial Assemblies for duty. Twelve students will be examined in Peking, while each province should choose four more for admission to the school.

Last week witnessed the close of the second annual "Union Bible Institute" at Wuhu. The institute was in session for two weeks and among the foreigners present were Revs. D. MacGillivray, D.D., John Darroch, D.D. and W. R. Hunt of Shanghai, also Dr. Glover of Wuchang and the Rev. A. R. Saunders of Yangchow. The Rev. A. E. Cory of Nanking was in attendance for two days and lectured on the "Million Movement" in Korea. Some seventy Chinese evangelists and teachers were entertained by the Wuhu churches, and these, with many

Wuhu workers, were in constant attendance at the daily lectures. In the evening special evangelistic services were held, and were attended by large audiences.

The "Universal Gazette" says that in view of the inconvenience caused by the confusion in Chinese currency and paper money, Duke Tsi Tse, President of the Ministry of Finance, has decided to adopt a silver coin, seven mace two candareens as the standard. The central and other provincial mints will be ordered in future to turn out coins of this denomination of a uniform weight and design, and such coins should be current throughout the empire, irrespective of where they have been minted. No depreciation of such money will be allowed, so that in course of time they may gradually supplant foreign money in the country. It is proposed to effect the change by beginning with the railway offices.

### Chekiang

KINHWA-FU—On the thirteenth of March Mr. Miller began his Bible School classes which lasted until Friday, the eighteenth. Saturday we had the first day of the yearly conference. The day was spent talking over the evangelization of the county of Kinhwa; the opening of Hao-hswin, a new out-station; the forming of a Women's Christian Endeavor and Preaching Society, and giving.

On Sunday forenoon Mr. Miller gave a blackboard talk on the vine, its branches and fruit, which was very much enjoyed by all. The son of one of my evangelists gave the address at the afternoon service, after which we had the communion service, and a short address from myself. The evening meeting was given over to the members that they might tell what blessing they had received at the Bible School. There were over sixty present, and all but one or two testified. Their testimonies showed that they had received blessing through Mr. Miller. All who had been at the Bible School thanked him most profusely and expressed the hope that he would come back again soon. We had truly a most delightful time listening to one and another get up and tell of blessing received and what the Lord had done for them. One man told of how he had been convicted of wine drinking at the last conference (one year ago) and had then confessed his sin, and determined to give it up. Although he had been tempted many times to take wine, God had given him the victory and

he had not tasted one drop of wine since that time. We praise God!

On Monday forenoon we had the last gathering to listen to a parting word from Mr. Miller, on Philippians 1:27. At the close all joined most heartily in singing, "God be with you till we meet again."

Most of Mr. Miller's spare time while here was spent in going over Bible maps for the British and Foreign Bible Society. He left for Yung-k'ang yesterday, where he will spend a few days conducting Bible classes, and then he goes on to the Tai chow district. I have enjoyed his visit very much, and feel much alone now that he has gone.

Last autumn we visited two large market towns south-east of the city. At the first, named Lee-pu-kai, we spent eight days. There was a big fair on while we were there and we had the joy of telling the "old, old story" to hundreds of people. We also sold a few hundred Scripture portions. We had the offer of a house which the owner was willing to rent as a preaching hall. From there the brethren who were with me went on to another town, Hao-hswin, sixty li from here, while I returned to the city for a fresh supply of books, but joined them later. While at Hao-hswin we rented a house for a chapel. Because of continued rains we returned home, but went back ten days later to attend a fair that was being held in the town. We were a party of nine, and for two days we preached on the streets, in the market square and in the house we had rented, morning, afternoon and evening. Hundreds heard the Gospel and many bought Scripture portions. The district is a very needy one. I do not know of one single Christian within a radius of ten or more miles. There are some large villages within easy walking distance of Hao-hswin, and also Lee-pu-kai. I will be glad of a continued interest in your prayers.—*Mr. F. Dickie.*

HUANGYEN—The annual general conference, in the beginning of the year, attended by all our workers and a number of the church members, was a profitable gathering. The principal subject of the devotional part of the conference was "The Example of Jesus Christ," and some of the addresses given were especially helpful. The closing meeting for confession of sin and failure, for prayer, praise, and testimony, lasted three hours, and was the best part of the conference.

The quarterly conference, composed of the native evangelists and deacons



and the foreign missionaries, has met regularly, and matters concerning the churches as a whole have been discussed and decided at these important gatherings.

Bible study schools, conducted by Mr. A. Miller, of the C. I. M., were held from March 22nd to April 23rd in the 'O-dông-kông and Lugyiao outstations for all the Christians who could attend, and in the city for the evangelists and other workers, and were much appreciated by those attending. One of the subjects at the 'O-dông-kông Bible school was "The whole family for Christ," and some of the men were so influenced that they at once sought to make sure of the salvation of their wives. The result is that when I visited that church recently we had the joy of accepting the wives of four members and the mother of another as candidates for baptism. Their husbands had been church members for years, and while these women had ceased all idolatrous practices in their homes, and professed a general belief in God and Christ, yet they had not cared to take a decided stand for Him nor walk to the services in the church.

We have now *fourteen churches and five preaching stations*; in all nineteen centres of work. The usual Lord's Day services and week-night prayer meetings have been carried on in these churches. Our Sabbath school work is better organized than before, and the International Sunday School Lessons are studied in all the churches. There has been general progress in the work, and in two of the churches referred to in my last annual letter as unsatisfactory the attendance at worship has greatly improved, and we shall be glad of prayer for a reviving in the other three also. The Dintsi church is in a more satisfactory condition than has been the case for a number of years, and on my last visit there was a specially encouraging attendance at the services. The second, third and fourth generations of the local members of the family of one of the venerable deacons who died in 1908 were well represented at the services that day, and I was afterwards informed that on the Lord's Day they heard his spirit reminding them of their duty to attend worship. Whatever we may believe about this the influence of the good old man remains with his family for their good.

There are only eleven baptisms to report this year: three men and eight women. Some others were hindered in coming forward for baptism by illness and other causes. There are, however, ninety-five inquirers and candidates for baptism, and also some others who have not yet been definitely accepted as inquirers.

Cholera, dysentery, and malaria

swept off multitudes of the people of the district in the summer and autumn, and the churches have suffered sorely, losing no fewer than twenty-six members by death. These and other deductions leave 533 communicants on the church rolls.

Cottage prayer meetings have been commenced in connection with some of the churches. Comparatively few of the members are able to attend the regular Tuesday and Saturday evening prayer meetings, so it was decided at our last quarterly conference that where it was possible to get a few members together, the evangelist or others should conduct a prayer meeting in some member's house once a week. In 'O-dông-kông, in addition to the regular week-night prayer meetings, the evangelist conducts a prayer meeting every Wednesday evening in a members' house, going to the member's houses in turn. This is a great advantage to the women members especially and a blessing to all who gather.

The evangelistic work is very encouraging, and five new preaching centres have been established. In the western district Gospel halls have been opened in the populous and busy towns of Siaok'ang and Nyingky'i, while Dziaotsi is also visited on market days for preaching and book-selling. In the eastern district a Gospel hall has been opened in the important market town of Wangka, the work on market days being carried on by the Dintsi and Yiangfumiao evangelists. The Lugyiao and 'Ongkôdziang evangelists carry on a similar work in the town of Dziangp'u. The market day work in the town of 'Odzing has been resumed, and is regularly carried on by Mr. Nyün, a godly and efficient unpaid evangelist, who gives his services freely each Lord's Day and market day to the Zihdjüdin and 'Odzing church. In the city of Huangyen, near to the busy main street, a preaching chapel has been opened through the gifts of friends of Mr. Hamilton. By preaching and conversation the Gospel is proclaimed to the many who enter—all day on market days (every third day) and in the afternoon and evening of other days. Mr. Hamilton has superintended this street chapel, assisted by the evangelist and bible-women, and on the Lord's Day by others also. People from all over the county, and many from the adjoining counties too, have been met in this place and told "the old, old story of Jesus and His love," so we thank God for this most important branch of our work. In March, when multitudes of people were in the city to witness or take part in idolatrous processions, the church building was filled on successive days by people

who listened attentively to the preached Gospel. In the autumn Mr. Hamilton did some interesting evangelistic work in the western district, assisted by the Ungaen evangelist and a colporteur. I joined him there, and together we itinerated through a very hilly and most beautiful part of the country, hitherto untouched by evangelists or colporteurs, and on to Sienkü, where Mr. and Mrs. Wilson are stationed. Wherever we preached the good news we had interested listeners, and we feel that a great work remains to be done in that corner of the field.

In colportage work the colporteurs and other workers have sold seventy-two New Testaments and 8,783 Scripture portions and tracts, including the romanised colloquial Scriptures and other books. As for the harvest to come from such a sowing of the good seed of the Word of God, "it doth not yet appear what it shall be."

The women's work has been carried on by Mrs. Thomson and the Bible-women, and the women's meetings in the city have been kept up each week, and for the most part well attended, excepting in the more busy seasons of the year. Mrs. Thomson has also conducted daily classes for the Bible-women and others for over a month in the first half of the year, and for a similar period in the second half of the year. Miss Ralston returned to the district from furlough at the beginning of December, and has again resumed her work among the women in the outstations of the eastern district, Lugyiao being her centre. We are praying earnestly that another lady may be sent to join her in service.—*Mr. Charles Thomson.*

### Baptisms

SHENSI—	1909	
Hingping and outstation	-	11
SZECHWAN—		
Kwanhsien and outstation	-	8
Kiatingfu and outstations	-	14
Paoning	- - - - -	12
KWEICHOW—		
Anshunfu outstation	- - -	11
YUNNAN—		
Kütsingfu	- - - - -	1
		57
Previously reported		2,828
	Total	2,885
SHANSI—	1910	
Hunyüan	- - - - -	6
Soping	- - - - -	1
SZECHWAN—		
Chuhsien and outstation	-	9
CHEKIANG—		
Wenchow outstation	- - -	2
HUNAN—		
Hengchowfu	- - - - -	3
	Total	21



## Editorial Notes

THE International Missionary Union will hold its annual meetings this year, as formerly, at Clifton Springs, New York. They will convene upon June first and will be carried on until June seventh. The theme of the Conference will be; "World Movements Foreshadowing the Coming of the Kingdom." All missionaries are heartily invited to attend the Conference, and all such will be entertained by the Sanitarium. Persons desiring further information may obtain the same by writing to the Secretary, Mrs. H. J. Bostwick, at Clifton Springs.

The last Mission returns from China show that the number of converts taken into Church membership by baptism during last year was two thousand, eight hundred and eighty-five. What a gracious response to intercession and service is this. It is the largest since the organization of the Mission. Let us continue our prayers and work with unabated earnestness, confident that God will yet do even greater things for us. It is ever His gracious word to us: "According to your faith, be it unto you."

A list of the children of our missionaries under eighteen years of age has recently been received from Shanghai, and it reveals the fact that there are now over five hundred boys and girls connected with the Mission. Some of these are quite young and are with their parents in the stations; others are older and are in one or other of the Mission schools at Kuling or Chefoo. The conditions in China, from a general standpoint, are very adverse to the helpful bringing up of children. Let us then not forget to pray for these younger members of the Mission, that all may be saved while young, and that all may be continually kept dedicated in life to God.

News has been received through the Associated Press and also by direct cable that the Wesleyan, Reformed, and China Inland Mission premises at Changsha, Hunan, have been destroyed by mobs, that the missionaries have been obliged to flee for their lives, and that the governor of the city has been killed. It has been reported further that the cause of the rioting has been the high price of rice, the controlling of the market by the officials, and the exportation of the rice by these officials to treaty ports where higher prices could be obtained, a situation which has caused excitement and has led to demonstrations against the officials and foreigners alike. It is likely that these reports are considerably exaggerated. This much, however, is probably true; serious trouble at Changsha has taken place, and our friends there—which includes our own missionaries, Dr. and Mrs. Keller and Miss Tilley—have been brought face to face with possible death. It is impossible to express our gratitude to God that the reports assure us that no lives have been lost. May we not fail to give Him praise for this. The whole event manifestly calls for renewed prayer that China may be kept in peace and that the lives of the beloved missionaries may be preserved.

We would urge our praying friends to remember our need of candidates. Few persons, at present, are

offering to the Mission. And yet the need abroad was never greater, both intensively and extensively, than it is to-day. A better class of men and women, amongst others, is needed in order to meet what has become the more intelligent and the more fully organized opposition of heathenism; and the opening of more fields calls for the sending out of a larger number of workers. How sad that in the face of this there is a declension rather than an increase of interest. As for ourselves, we used to receive ten offers of service where we now receive one. In the face of this, it is clear what is needed. The Master's way of obtaining workers is the real and only way: "Pray ye the Lord of the harvest that He will send forth laborers into His harvest." Prayer, persistent prayer, is what God is waiting for and what alone will prevail.

The church of Jesus Christ faces the missionary problem as if she had centuries in which to accomplish her work of evangelization. As a matter of fact the church has just one generation in which to evangelize the world, namely, the generation in which she lives. Whatever may be true of other generations of Christians as related to other generations of unevangelized peoples, the church of this generation has only this one generation in which to reach the unsaved. These are patent facts; but they are not realized facts. We of this present, work as if we might control, not only the present, but also the illimitable future. The natural result of such an illusion is the further illusion that there is no particular hurry, and that we may take our time. But Time and Death have no such misconceptions. They work, they work continually, and they work mightily. Hence, a generation, at home and abroad, is soon passed, and there goes with it the one single opportunity of preaching the Gospel to those not yet evangelized. Let then these words burn in our hearts: This is the only generation of the unsaved which we ourselves can ever reach; and if we do not reach the unsaved now living they never will be reached in time or eternity!

"The entrance of Thy words giveth light." (Psalm 119: 130.) An educated Chinaman, who was engaged in translating the Scriptures, suddenly exclaimed: "Whoever made that book made me. It knows all that is in my heart. It tells me what no one but God can know about me. Whoever made that book made me!" Many have found this word true, both in the home-land and in the foreign-land. And they have found it true of only one book, namely of The Book. No sacred writings of the east reveal the human heart and its relationship to God as does this Book. Nor do the writings of any philosophies or religions of the west give such a revelation. It is only by looking into the pages of the Scriptures that we see ourselves as God sees us, and God as the human heart needs Him. This undeniable fact proves three great truths: first, that God wrote the Bible; second, that all men need the Bible; and third, that it is our sacred obligation, in the name of Christ, to give the Bible to every man. How far are we fulfilling our responsibility in this matter? Christ asks us this question now; and will ask it of us more solemnly when we stand before Him to be judged.



# CHINA'S MILLIONS

TORONTO, JUNE, 1910

## The Annual Report

Presented at the Annual Meetings held at the Queen's Hall, Langham Place, W.,  
London, England, on April 19th, 1910

*"Not by mighty power, nor by strength, but by my Spirit saith the Lord Almighty.—ZECHARIAH 4:6 (LXX. Version).*

**T**O-DAY, as never before in all departments of life, political, commercial, and religious, there is a widespread recognition that great issues are at stake. Never have international diplomacy and international commerce had more need, from their point of view, to be wide awake. In the same way it can truthfully be said, never before has Christianity been face to face with such urgent and world-wide responsibilities as to-day. The plea of every worker on the mission field is for help to meet unprecedented opportunities, and every consideration, whether local or universal, only confirms their appeal.

While nations are ready for the greatest of sacrifices in order to maintain their national supremacy, and while business circles are prepared for unsparing competition in order to secure or hold the world's markets, what are the followers of Christ willing to do for the souls of men and that the kingdoms of this world may become the Kingdom of our God and of His Christ? It is a mere truism to say that reinforcements of men and women, and greater liberality in giving on the part of many are essential, if the still unoccupied areas of the world are to be evangelized. Yet more pressing than these things is the frank and practical recognition of the truth that the regeneration of the individual, and through the individual of the community, cannot be accomplished by any mighty power or strength of man's device, but only by the Spirit of the living God. Not until the Church of Christ acknowledges this, not in any mere theoretical spirit, but in a true and practical manner, can the blessing needed be expected.

As we now briefly survey the work of the past year, let us do so giving all praise to Him to Whom alone all praise belongs, and as we go forth from these meetings to face the responsibilities of the future, should the Lord tarry, let it be in obedience to and dependence upon the Spirit of the Lord Almighty.

In reviewing the events of the past year in China any hasty generalizations would be entirely misleading; for in the midst of many signs of change and progress—not always synonymous—there are marked evidences of reactionary forces. On the one side special emphasis must be laid upon the inauguration of the Provincial Assemblies, which may be regarded as the first definite step towards representative government. In the same category may be mentioned the energetic prosecution by the Chinese Government

of the Anti-Opium Crusade, which crusade demands our warmest support and help; the opening of four hundred and eighty new post offices throughout the country; the sending of Commissions on Currency, Naval and Military Reforms to visit Europe and America, and the opening of at least two new railway lines, while progress has been made in the building of others.

In contrast to these evidences of progress there must be placed on the other side the unexpected dismissal of H.E. Yüan Shih-kai and H.E. Tuan Fang, the strange revival in many parts of anti-foreign rumors, the local riots in Kiangsi, Kiangsu, and Kwangtung, and the official curbing of what promised once to be a free press for the Chinese people. The somewhat strained relations between China and Japan were during the year happily settled by the Manchurian Convention. Some less important difficulties connected with mining rights, the Macao boundary, the Harbin municipal administration, local boycotts, and international rivalry over railway loans and the more recent Tibetan developments, still await settlement. By the death of H.E. Chang Chih-tung, H.E. Sun Chia-nai, and H.E. Yang Shih-hsiang, China has lost three of her most eminent statesmen. Throughout the country generally the people were blessed with good harvests, which more than almost anything contribute to contentment and good order.

In view of the pressing need for more laborers the Mission has to regret a strange dearth of suitable candidates and a consequent small increase in the staff of workers. The year 1909 opened with a band of 928 missionaries located at 210 central stations, while the year closed with 934 foreign workers residing at 211 central stations, or a net increase of only six workers and one central station (see footnote 1). During the year 38 new workers (see footnote 2) joined the Mission, 27 being members and 11 associates. To state the figures in another way, 11 were men and 27 were women, which fact emphasizes the great need there is for more men candidates. In addition to the loss by death of 9 valued workers, 23 (including wives) retired on the grounds of health, family claims, and marriage, etc.

### THE HONORED DEAD

The nine beloved workers who died during the year were: Mrs. G. A. Anderson, Mrs. F. W. Baller (one of the original *Lammermuir* party), Miss M. E. Barraclough, Mr. T. A. P. Clinton, Mrs. D. W.



Crofts, Miss J. F. Hoskyn, Miss A. R. Rudland, Mrs. W. E. Shearer, and Mrs. A. Seipel. With these names we would couple that of Mr. P. C. Plumble, who died very shortly after retiring from the Mission, and especially that of Inspector Rappard, the highly esteemed and able leader of the St. Chrischona Training Institute, near Basel, which is also one of the Mission's Continental Home Centres, and lastly Colonel J. W. Hogge, C.B., a member of the London Council and Deputy Treasurer in England, who, by his beautiful life when on active service in China during 1900, and by his sympathy and fellowship with the Mission ever since, had endeared himself to all who knew him. For all these beloved fellow-workers, who now rest from their labors, we give God thanks.

## FINANCIAL MERCIES

To the encouraging record of financial mercies as briefly summarized in the recently published book, *Faith and Facts*, has now to be added the testimony of another year. Though the testimony is the same, the facts of each year, always different in detail, emphasize the conviction that "This is the Lord's doing, and it is marvelous in our eyes."

Without speaking of the funds of the Associate Missions (with their 207 workers), which do not appear on the Mission books in England but which will be dealt with in the larger report, we would thankfully record, as is the custom at these Annual Meetings, the income received in Great Britain, together with the funds received in China and the

remittances made to China from North America and Australasia. These are as follows:—

Received in England during 1909	- - -	\$190,692.14
Received in China, and remittances to China from North America and Australasia during 1909	- - -	70,666.01
		<u>\$261,358.15</u>

Comparing these figures with the monies received during 1908 from the same sources, there is

A decrease in the income received in England of	\$58,285.33
And an increase in the monies received in China locally, and from North America and Australasia of	1,705.01
Making a net decrease of	<u>\$56,580.32</u>

Such a decrease is somewhat startling, and the question which naturally arises is, "how has this affected the work and workers?" In answering this question let it be at once said that no worker's personal remittance has had to be curtailed, no reasonable request for funds for the work has been refused, and no one has been kept from furlough through lack of passage money. The details of the year's finances prove a remarkable commentary upon the old story of the manna—"And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack."

Some few details may be given by way of explanation, and as a further proof of how the goodness of God has been manifested in all the financial details of the year. The major portion of the decrease is explained by a diminution in funds received for special purposes, the chief item of which was connected with Mr. Morton's legacy. Since the year 1905 the annual instalments of this legacy have fallen from \$60,833.33 to \$24,333.34. Not to repeat the full details published in CHINA'S MILLIONS for February of this year, it may be stated in brief that this money is being so expended in the erection of necessary buildings as to economize what would otherwise have necessitated an increase of the annual payments for rent. Also, by the careful subsidizing of the Chinese Mission Schools on a sliding scale, these schools are becoming year by year more and more self-supporting. At the same time, however, it must be stated that the ultimate exhaustion of this legacy will throw some additional burden on the General Funds of the Mission eventually, and this matter needs to be constantly remembered before God in earnest prayer.

Apart from special funds the decrease in the general funds of the Mission as received in China amounted to nearly \$9,733.33. This deficiency was met by some of the normal expenditure being provided for by special gifts. Further, some of the general expenses of 1908 had been unusually high, so that a reduction in 1909 was not altogether remarkable; and the smaller requirements for furlough came as a distinct relief to the funds considering that the resources were smaller. On the other hand, however, a particularly favorable exchange—the average rate for the tael being 56c. for 1909 as against 57c. in 1908—meant a gain equal to about \$4,866.67. In other words, \$4,866.67 more would have been needed in 1908 to have realized the 1909 silver income. The

## FOOTNOTE 1.

	Men	Single Women	Wives	Widows	Total	Stations
Members	276	228	206	17	727	157
Associates	90	64	50	3	207	54
	<u>366</u>	<u>292</u>	<u>256</u>	<u>20</u>	<u>934</u>	<u>211</u>

## FOOTNOTE 2.

Country	Returned		New Workers		Total
Great Britain	13 men	29 women	4 men	14 women	60
North America	3 "	7 "	2 "	2 "	14
Australasia	3 "	4 "	1 man	2 "	10
Total Members	19 men	40 women	7 men	18 women	84
Scan. China Alliance	2 men	1 woman		2 women	5
German China Alliance	2 men	2 women			4
Liebenzell Mission			2 men	3 women	5
Free Church Mission		1 woman		1 woman	2
Swedish Mission in China	1 man	1 woman	2 men	1 woman	5
Total Associates	5 men	5 women	4 men	7 women	21
Accepted in China:					
Members				2 women	2
				2 women	2
Summary:					
Members	19 men	40 women	7 men	20 women	86
Associates	5 "	5 "	4 "	7 "	21
Grand Totals	24 men	45 women	11 men	27 women	107
	69 Returned		38 New		107



exchange for 1907, it may be mentioned, was on an average 71c. per tael.

In summing up this rapid survey of the financial mercies of the year, we are again impressed with the overwhelming evidence of the truth that our Heavenly Father knoweth what things we have need of, and careth for us. At the same time, it should be mentioned that the cost of living in China is annually increasing, and the general needs of a growing work cannot but become larger year by year, while on the other hand the legacy of the late Mr. Morton, by means of which so much has been done in recent years, is yearly decreasing, and ere long will come to an end. These things are all known to God, Whose we are and Whom we serve. Our duty is to be faithful laborers, diligent in business, fervent in spirit, serving the Lord, daily casting all the care of this great work upon Him Who will not, Who cannot fail. Yet we earnestly crave the fellowship of God's people at home, that by prayer and sympathy they will share with us the responsibility and blessings inseparably connected with obedience to our Lord's last command to preach the Gospel to every creature.

Turning now from the means God has used to the results He has granted, so far as these can be tabulated by figures, we find fresh cause for praise. During the year, according to the statistics received up to date, we learn that no fewer than 2,828 persons have publicly declared their faith in Christ by baptism, and of this number some 600 were aborigines in the province of Yunnan, in which province hitherto very few converts have come out on the Lord's side.

A review of the figures for the last few years is most gratifying, and shows that the many years of faithful toil on the part of early pioneers are, with the labors of to-day, beginning to bear marked fruit. In the thirty-five years of the Mission's history which preceded the Boxer crisis of 1900, there were in all some 12,964 persons baptized. In the nine years which have succeeded that time of terrible persecution, the Mission has had the joy of receiving as communicants into the Church over 20,176 persons, which makes a total of more than 33,000 from the commencement of the work. Of this number, making allowances for death, removals, and Church discipline, more than two-thirds, or roughly 23,000 (statistics are yet incomplete) are still spared to gather around the Lord's Table and to witness for their Lord and Master in their homes and neighborhoods. While giving God thanks for these thousands of precious souls gathered out of darkness into the Kingdom of the Son of His love, shall we not definitely pray that each one may be filled with the Holy Spirit? What blessing would not follow if each of these men

and women was a wholly consecrated witness for the Lord.

#### REVIVAL BLESSING

In this connection it is with thankfulness that we report that the gracious outpouring of God's Spirit, of which some detailed accounts have been already published, has been vouchsafed to not a few of the stations situated in several of the provinces. In some cases notoriously evil persons were suddenly arrested by God's Spirit and brought to repentance. One such case was that of a man who was actually on his way to buy poison with which to murder his wife. This man was suddenly convinced of sin, came to the chapel and pleaded there and then with God for mercy. In many cases unfaithful and lukewarm Christians have acknowledged with deep and often with agonized contrition their sins and shortcomings, and have entered into a more blessed experience of God's

pardoning and sanctifying grace. In these times of blessing many young people have participated. One touching incident of this nature among many others will bear repetition. It occurred in a meeting in the station of Sisiang in Shensi.

Here a little lad stood up, before his teacher had begun to speak, and said with much agitation: "I want to accept the Lord Jesus." "Yes," responded his teacher, "but wait a little while, for we are going to ask all who wish to do so to stay to an after-meeting." "I cannot wait," was his instant reply, "I want to accept Him now." And so he did, and about one hundred and twenty boys responded with him to the invitation, their eagerness for blessing being such that they all broke out into prayer together. Many of these lads are well-educated youths just verging on manhood. May God make each one of them a bright and



MISS B. J. LUCRETIA REYNOLDS

Miss Reynolds sailed for China November 7th, 1908, and was called Home from Kiehshu, Shansi, on May 9th

shining light for His own glory.

Side by side with these movements of God's Spirit there is the progress of a steady and essential work of grounding these people, young and old, in the truths set forth in God's Word. In more than two hundred day and boarding schools the children of the Christians, and of others, have been daily instructed in the Scriptures, and in many of the central stations and out-stations special seasons of Bible study have been conducted for the adult Christians and enquirers. In addition to these there are now five centres where arrangements have been made for the reception of promising Chinese workers for a definite course of Bible instruction, lasting for one or two years. The results of these Bible Training Institutions have so far been of a most helpful and encouraging nature, and it is earnestly hoped that this department of service, which is becoming more and more essential, may be increasingly blessed of God.





A PANORAMA OF CHANGSHA

[Dr. G. Whitefield Guinness

*Photo by*  
This photograph of Changsha, where the recent riots occurred, was taken from the city wall. The city is well built, clean and beautiful and is situated in the valley of the Siang river. To-day steamers of several hundred tons burden run between Hankow and Changsha, water permitting, and the capital has become an open port with a British Consul and Commissioner of Customs resident there. In Changsha itself no fewer than eleven Societies are at work with a staff of fully forty foreign workers and some two hundred Chinese Christians. The missionaries have had to leave the station.

In this brief report time will not allow of details as to the gracious work carried on at the 1,000 stations and out-stations by the more than 900 missionaries and 1,700 Chinese helpers, paid and voluntary. It is, this summer, just ten years since the awful persecutions of 1900, and it is impossible to look back upon the wonderful way God has overruled and helped during this past decade without feelings of deepest gratitude and thankfulness. During the decade the missionaries have increased from 811 to 934; the stations and out-stations from 394 to 1,001; chapels from 387 to 995; Chinese helpers, paid and voluntary, from 774 to 1,717; organized churches from 266 to 567; schools, day and boarding, from 134 to 216; and communicants from 8,557 to some 23,000. Ten years ago we met under the shadow of an impending trial such as missions in China had never experienced before: to-day we gather to rejoice that all the suffering and death of the past have brought forth much fruit.

Among the many personal incidents which could be mentioned there is one at least to which special reference may be made. We refer to the retirement on the grounds of health of Miss Williamson from her position as Lady Superintendent of the C.I.M. Home in London, which position she has held for nearly fifteen years, in addition to nearly eight years in a similar position in connection with the Home in Shanghai. The many acts of kindness and generosity which have characterized these twenty odd years of service will, we rejoice to know, be rewarded by Him for Whose sake they have been done.

In conclusion, let us again remind ourselves of the words which stand at the head of this report: "Not by mighty power, nor by strength, but by My Spirit saith the Lord Almighty." In the presence of opportunities such as the Church has never before enjoyed, and in anticipation of the gatherings at Edinburgh in June, which will probably constitute

the greatest Missionary Conference the world has yet witnessed, we need to remember where the true power lies. With all the vantage ground enjoyed by present-day conditions, with all the prestige of the Christian nations of the world to facilitate operations, with all the united wisdom of missionary experts from the great continents of the globe, all progress must still be by the Spirit of the Lord Almighty.

In the last resort, human agency cannot change the heart of man, nor can human language communicate the incommunicable. Men to-day, as Peter of old, still need to know that which flesh and blood cannot reveal, and to understand that which the natural man, even with the best of natural means, cannot perceive. While rejoicing in every evidence of the Church of Christ's desire to grapple with the real problem, and while humbling ourselves because the Church, as a Church, is so indifferent to the greatness of her responsibilities, let us all, not in theory, but in practice, act as those who believe that, though this work cannot be accomplished "by mighty power nor strength," yet it can be done "by My Spirit, saith the Lord Almighty."

How many there are whose aims and pursuits may well be compared to the childish employment of pursuing some painted butterfly. If grasped it is destroyed, and its beauty vanishes, but most frequently it finally eludes pursuit, and leaves the seeker weary and disappointed. Not so the faithful servant of God: he will never be disappointed. He rests—goodness and mercy abide (abides) with him; he journeys—goodness and mercy follow him, as the streams from the smitten rock followed Israel in their wanderings. All the days of his life is he thus attended; and at last, in the many mansions of the Father's home, he shall dwell in the house of the Lord for ever!—J. Hudson Taylor.



## The Sacred Mountain of Hunan

BY F. A. KELLER, M.D.

IN China there are five great mountains called "Sacred Peaks." To the shrines, or temples, on these peaks many pilgrims go annually to worship. About one hundred miles south of Changsha is one of the most famous of these peaks. It is called "Nan Yoh Shan," or "The Southern Peak." On this mountain is a tablet in honor of the Emperor Yü, whose name has come down in history as "The Noah of China." To this peak many thousands of pilgrims resort every year. For about five days, early in October, there are over ten thousand pilgrims a day. They come from all parts of China. The Emperor himself sends an official every three years to represent him at this shrine. One class of pilgrims at once attracts our attention. These men travel from their homes on foot, some of them coming great distances. They kneel and bow their heads down to the little stools which they carry in their hands every five, seven or ten steps according to the vow they have made. At one end of the stools are many sticks of incense, the burning of which is part of their worship. In a large majority of the cases the vows have been made on behalf of a sick mother, and the journeys are taken as an expression of thanksgiving in case of recovery, or as a prayer for mercies in the other world in case of a fatal issue of the illness.

Accompanying this letter is a photo of one group of these pilgrims whom we met on the mountain side. The leader, the most prominent figure at your left, has made annual pilgrimages for twenty years. I have promised to give each man in this group a copy of the photo, and the leader is coming to Changsha to get them, in this way we hope to get into closer touch with him and to be of some real help to him.

At the end of September Evangelist Siao and I joined a party of missionaries and Chinese workers, organized by the Rev. G. G. Warren, of the English Wesleyan Mission, for work among these pilgrims, and especially among this one class of earnest and filial young men. During our two weeks' stay on the mountain we placed about fifteen thousand volumes of either Testaments, gospels or gospel tracts in the hands of the pilgrims. We hope to have a larger party next year, and to be able to reach many more thousands. Do join us in prayer about this,

that God may lead and bless in all the details of the work.

While we were at the Southern Peak, God opened a great door of opportunity at Changsha, and on our return we found Mr. Veryard and Evangelist Yang, with our other helpers, hard at work preparing to make the most of it. There are seventy-four "Walled Cities" in Hunan, that is, cities of official rank. From all of these cities and the districts about them, students had come to Changsha, the capital, to the number of three thousand. Each of these men had obtained the degree of "Siu-ts'ai," commonly called B.A., in previous examinations, and now had come

to Changsha for an examination that would admit the successful candidates to official rank. The last examination of the kind ever to be held in Hunan, and therefore the last opportunity to reach so easily such a large number of this class of men. Just think what it meant! From the twenty millions of Hunan's people, three thousand of her brightest and most influential young men had come to Changsha, and for at least a month would be living all around us, for the big examination hall is right on our street, only half a square away. For the first two weeks the men would be hard at work preparing for their examination, after which they would be here two or more weeks longer awaiting the announcement of successful candidates. These days of waiting were the days of our opportunity. On the closing evening of the examination we had workers stationed on either side of the big doors of the examination hall, as the men came out we handed to each one a gospel, a tract and a nicely printed invitation to a "Special Meeting

for Examination Guests at the China Inland Mission Chapel." On the day of the meeting our chapel was packed nearly an hour before the time appointed. I led the meeting, our Chinese fellow-workers also had a part in it, Rev. Hardy Jowett, of the Wesleyan Mission, recently in Japan doing Y.M.C.A. work among the Chinese students there, gave a telling address, and Dr. Hume, of the Yale Mission, Mr. Hollenweger, of the Liebenzell Mission, and Mr. Veryard made up a small, but most excellent orchestra of organ, cornet and violin. At the close of the service each man was presented with a beauti-

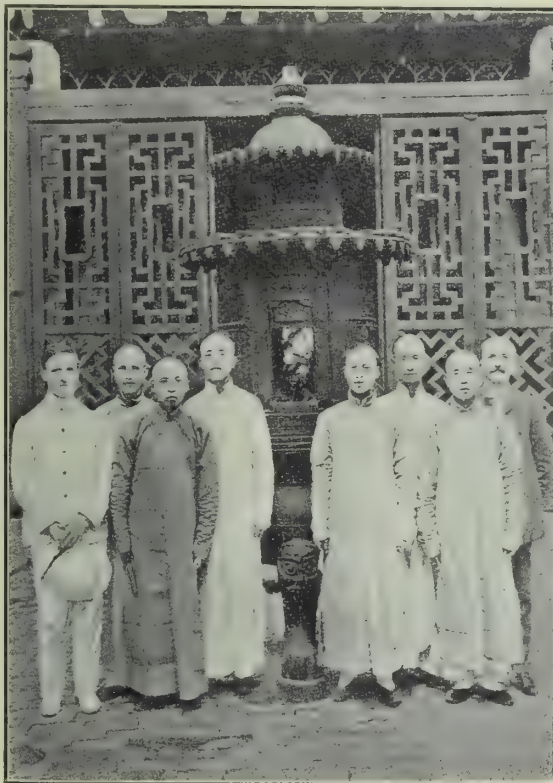


Photo by] WORKERS WHO VISITED [F. A. Keller, M.D.  
THE SACRED MOUNTAIN

This group shows the workers who visited the sacred mountain of Hunan during 1929. Dr. Keller, of the C.I.M., stands at the reader's right-hand corner, the Rev. Hardy Jowett, of the W.M.S., is at the left-hand corner. Evangelist Siao, of the C.I.M., is on Mr. Jowett's left, back row. The others are student evangelists and Chinese teachers.





Photo by] THE SACRED MOUNTAIN (Southern Peak) [F. A. Keller, M.D.  
The pilgrims can be clearly seen in the path in the bottom left-hand corner of the picture, ascending and descending the mountain

fully illustrated copy of the Gospel by John, written in "Wenli," the classical language of China. These books had been sent to us some time ago by the Scripture Gift Mission of London, and seemed to be a special provision for this time. The students were delighted with the dainty little books. May the Holy Spirit lead them to read and understand them.

So great was the interest that, at Mr. Yang's suggestion, we decided to give up a week to a series of receptions to the students. Our workers went to all the inns and boarding-houses they could reach in the limited time, and gave both personal and printed invitations to the students to come to these receptions for "conversation on the Gospel only." Our workers started on their round of calls in literal fear and trembling. They expected to be ridiculed, insulted and cursed. They came back amazed and delighted, and praising God. They had been received with respect and courtesy in every case. Missionaries and Chinese workers of other missions responded to an invitation to help. The students were invited from two to six p.m. from Tuesday to Saturday inclusive. The first three days were cold and it rained heavily, still some tens of men came each day.

Friday was somewhat clearer, and over four hundred came, and in the several rooms, which we had arranged for the occasion, the workers sat and talked with the students during the entire afternoon. On Saturday five hundred and twenty came. We had Testaments, gospels and tracts spread out on tables in the centre of each room. The workers would draw the attention of the guests to these books and explain their object. Some student would ask a question and then the worker in charge, whether missionary or evangelist, would stand and reply to the question so that all in the room could hear. We closed the series of meetings with one more service in the chapel which was filled as before with a scholarly and attentive audience to listen to an earnest and able address by Dr. Hume of the Yale Mission. On this last day a remarkable thing

occurred. We received a note from a high-class ladies' school in the city asking us to reserve seats for a number of lady teachers and students who desired to attend this meeting. Only those conversant with old China can realize the significance of this request. Truly doors are wide open, oh! for more workers to enter them. "Pray ye therefore the Lord of the harvest."

During this campaign we distributed to the examination guests three thousand gospels, the same number of explanatory tracts, five hundred Testaments, and several hundred copies of the illustrated Gospel by John.

Just a word regarding our hospital work. Although an excellent women's hospital is only ten minutes' walk from us, of the 2,945 patients treated during eight months 464 were women, 227 of them being new cases. Mr. Veryard has again kindly served as anesthetist, and by doing so has made possible several important operations which, but for him, could not have been done. Mrs. Keller has taken general charge of the wards and house-keeping, and has given much help in the drug-room. During the last two months of the year Miss Tilley has taken up regular work as nurse and assistant at the clinics.

We aim to make the hospital much more than a mere medical and surgical institution. Our main purpose is to make it an evangelistic agency and a training school. Our hospital assistants are given special training in methods of Christian work. We are always glad when in-patients stay for a thorough convalescence, for it gives a much better opportunity to exert a really permanent influence on them for our Master, Jesus Christ.

These opportunities have been times of seed sowing. The harvest? How much it depends upon your prayers. We do want you to join with us in earnest, expectant, prevailing prayer, for those thousands of earnest pilgrims, and for these three thousand students who are returning, with their copies of the Gospel, to every nook and corner of the great province.



Photo by] THE TEMPLE OF THE GODDESS OF MERCY [F. A. Keller, M.D.  
All pilgrims traveling south by boat worship at this temple of the Goddess of Mercy, which is situated on the banks of the Siang river



## Visiting a Tea Growing District in Hunan

BY MR. R. K. VERYARD

WE were a party of three, Dr. Keller, evangelist Siao, and myself. Our intended destination was Kaokiao, a large village about fifty miles from Changsha. The importance of the district is connected with its tea preparation works, and consequently the tea season was the time of the year chosen to make our visit. At such a time the capacity of the village is pressed to the uttermost to supply food and accommodation for its busy workers, who travel to the centre from the surrounding country in their hundreds, intent on preparing, for the delectation of people in other lands, the leaves of the beverage known as "tea," and incidentally to earn a little money for their own private use.

The aim we had in view was the distribution of Scripture portions and tracts, and to take advantage of our opportunities for doing personal work *en route*. We left our premises hopefully, and after crossing a stream by the ferry, found ourselves in a very interesting district, one or two particulars regarding which I hope to mention before completing this story.

Our first evening was one long to be remembered. It was my first experience of sleeping in a Chinese inn, and the abiding impression received was that Chinese inns belong to the category of non-desirable luxuries. The people there were very willing to listen to the Gospel, and as the following day was too wet to travel, we had splendid opportunities for book distribution in the village shops, and of conversation with the shop-keepers and our fellow-travelers.

Rain, and our desire to distribute books at the various places through which we passed, hindered rapid progress, and it was the fourth day before we arrived at the first tea works which we had seen. The scene of startled women and children scattering in all directions as the foreigners came into view, was one not easily forgotten. It was but a temporary surprise, however, for when no terrible calamity

overtook them they seemed to recover a measure of confidence, and the demands made upon our stock of literature were considerable, the women being especially urgent in their plea for books for the children.

The same evening we reached our destination, and were received by a Christian brassworker, who seemed most delighted to welcome us. He was a great help to us during our stay, and proved himself a most earnest, aggressive Christian. He has since been baptized, and has given abundant evidence of the sincere nature of his profession.

We spent three full days at Kaokiao, and distributed books not only in the village itself, but also in the neighboring districts. We began by visiting, as far as possible, every shop in the place, and where convenient, not only left our books but engaged in

conversation with the shop-keepers. Our special object being to reach the tea-workers, it was to this class that we mainly devoted our attention. A tea-works is a veritable beehive, in which hundreds of people are employed in sorting, drying, and packing the tea-leaves, the majority being women and children. We did not disturb the people whilst at work, but found plenty of opportuni-

ties for the distribution of our literature. All were willing to receive what we had to impart; men, women and children literally begging for books. We endeavored to distribute indiscriminately, and as far as possible gave only to those who could read. The means taken to discover this caused quite a little amusement. A man would ask for a tract, and we would show him one, asking him to read the title. He perhaps could read, and carried the treasure away rejoicing. A bystander asking for one would be submitted to a similar test with a different tract. He, having heard the first man's reply, and in his eagerness to get a book, would repeat glibly what he had just heard, to the amusement of the crowd, and his own discomfiture.

Naturally we met with some out of sympathy with



COURTYARD OF MAIN TEMPLE

The picture shows pilgrims worshipping in the courtyard of the main temple. The Emperor's temple is in the background



our intention. One such man, belonging to the teacher class, stopped on his way to point out to me the folly of attempting to distribute books to the "masses." "Why do such a foolish thing as this?" he said, "the people cannot read, and it is the utmost foolishness for you to attempt to enlighten them. Your motive is doubtless a good one, but your method lacks wisdom. Be advised by me, give up your effort, and you will at once rid yourself of the distasteful following you have with you clamoring for books." It was useless for me to attempt to discuss the matter with him. He looked on me with the benevolent eye of one who knew all, to whose arguments nothing could be replied. I continued in my wilful way, and he departed, pitying the man who could be so foolish as to attempt such an impossible task as the enlightenment of "these masses."

Another, who had some knowledge of the Gospel, made the extraordinary assertion that the distribution of books could only dishonor God. He also agreed that the motive was to be admired, but that the method adopted could not but hinder the cause we had set out to propagate. The fact that he had been indulging in excessive wine-drinking somewhat discounted the reasonableness of his remarks, and we continued in our wayward course.

They were the only two who offered any kind of opposition to our efforts, and after such experiences it was a great consolation to return through a village we had carefully visited, and note the interested groups reading aloud from the books they had received. One such village I remember distinctly, where almost without exception the shopkeepers had gathered, and, together with their customers, were either themselves reading or listening to the "good news" as it was read to them by others. This was the enlightenment of "these masses" going on in earnest, through which we trust the Holy Spirit will produce in many a change of heart and conduct.

In and around Kaokiao we visited about twenty teaworks, which would employ an aggregate of several thousands of workers. We visited, too, about one hundred boats, engaged in carrying packed chests of tea between Kaokiao and the port lower down the river, leaving books and having conversations with the boatmen whenever possible. Of Scripture portions and tracts we distributed several thousands, and addressed a large number of people, the majority of whom heard the Gospel probably for the first time. Crowds were of course the order of the day. Crowds on the streets, crowds in the inns, crowds everywhere. It was a time of broadcast seed-sowing, the result of which we shall not know here on earth, but which largely depends upon the prayers of the readers of these notes. The willingness of the people to receive the books, while not betokening an eagerness to believe the Gospel, is yet an open door, the importance of which cannot be over-estimated, nor our duty to take advantage of it over-stated.

I have already mentioned passing through an interesting section of the country. Its interest lay in the fact that there were two temples within a short distance of each other, erected in memory, and for the worship of what are called *ruhshen*. A *ruhshen* is the dried up, undecomposed body of a human being, worshiped as a god, and is called *ruhshen* ("ruh"

= flesh, "*shen*" = a spirit, a god, *i.e.* "a god of flesh") to distinguish it from the ordinary idol which is made of wood or some other substance. The temples were erected in memory of a brother and sister, who are said in Chinese parlance to have been "immortals." They have an actual history, a few details of which may prove interesting.

The brother is known at the present day as Li Kong, but in life was called Li Wan-ih, his literary style being Feng-fan. He was born during the reign of Chi-ta, an Emperor of the Yüan dynasty, who reigned from 1308 to 1312 A.D. His birthplace was Kin-Siu-Tu, situated in the "district" of Chang-ha, sixty-five miles from Changsha city.

Li Kong was by religion a Taoist, and in his younger days met a fellow-member of the sect, by name Cheo Ie-sien, who exercised a great influence over him, and to whom Li Kong attached himself as a disciple. So earnest, however, was Li Kong in his quest, that he finally surpassed his master in devotion and attainment.

He was a doctor of recognized ability, who disdained the ordinarily adopted method of treating sick persons, *viz.*, that of writing a prescription, after diagnosing the patient's case, which must be presented at the druggist's to be made up. Li Kong's method was to examine the sick person, and then from a wallet which he continually carried with him, to select and give to his patient the medicine which would effect the cure desired.

He was a man of eccentric habits, accustomed in his quest after "immortality" to disappear from his home for varying periods, appearing at intervals in various places. During such seasons, according to the tenets of Taoism, he spent much time in the attitude of quiet contemplation, abstaining entirely from both food and drink, in the hope that he might obtain the distinction he so much desired. It was during such a time as this, that wasted to a skeleton by his extreme asceticism, he passed away in the sitting posture of quiet contemplation prescribed by his religion. He was discovered in this attitude after a long absence from home, by a hunter, was at once recognized, and worshiped by the people of the surrounding district as an "immortal."

Li Kong is held in extreme reverence by the people who visit his temple, and many are the blessings it is said to bestow on devotees worshipping at his altar. His body is now rather dilapidated, and has been carefully patched in several places to keep it from complete dissolution. Dr. Keller was anxious to photograph the shrine itself in which the remains are said to be preserved, but the Buddhist priest in charge would not give his consent, in spite of his assertion that Li Kong was not at that time in the shrine, having been taken to Kiangsi. We had, therefore, to be content with a view of the back of the stage—the front of which is open, and faces the temple—on which theatrical plays are produced for the edification of Li Kong, and quite incidentally the enjoyment of the crowds that have gathered to do him reverence.

The superstition and ignorance which admit of the folly of worshipping a dried, patched up, mummy-like corpse, is appalling, and the claim that such degradation of soul, such debasement of human intelligence, has upon our sympathetic prayers, is unspeakable.



## Our Shanghai Letter

BY MR. D. E. HOSTE

**S**INCE writing to you last, I have been kept in my room more than a fortnight with an attack of influenza and bronchitis, and am still unwell, so must ask you kindly to excuse the defects of this letter.

We have been thankful to welcome Misses Richardson and Dring, with the nine new ladies, and their presence with us during the past few days has been a cheer and help. They have just left for Yangchow by the mid-day train, and I would ask your special prayers on behalf of dear Miss Murray and all in the Training Home during the coming months.

Mr. Doherty's condition has shown improvement in some ways, but there are symptoms which occasion the doctor anxiety.

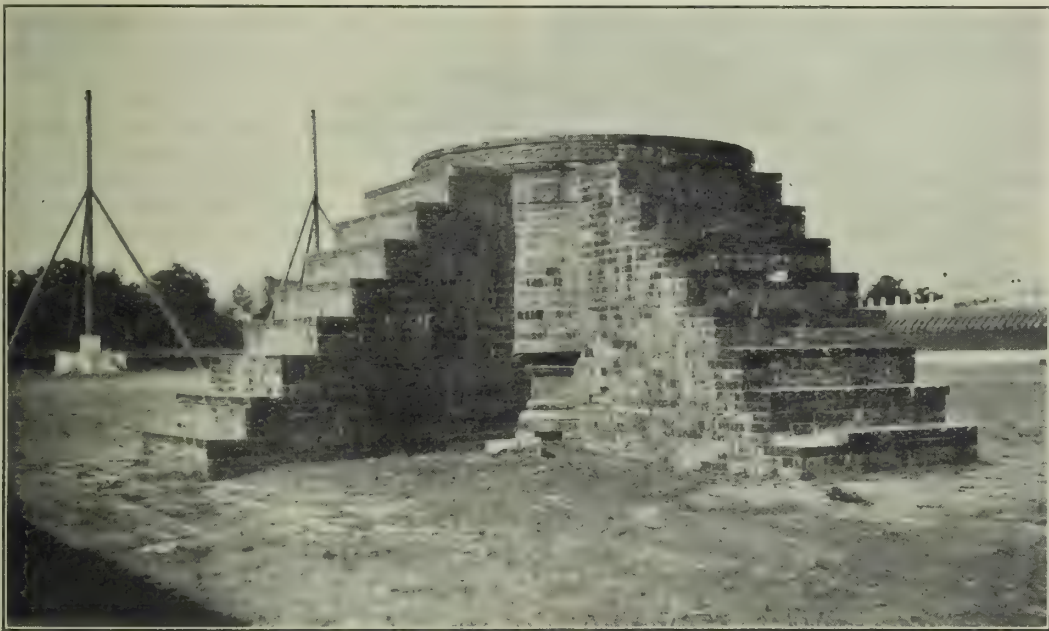
We have been thankful to receive news of great blessing in connection with special services by Messrs. Lutley and Wang from Shansi, at Pao-ning in East Szechwan. The meetings had been preceded by much special prayer for a considerable time beforehand and seem to have been of a solemn and searching character, conviction of sin being deep and powerful. The following outline from the pen of Bishop Cassels will be read by you with thankfulness:—

"Much preparation for the mission was made. I wrote to all the missionaries and sent a circular to all the catechists about it. And here in this station Mr. Aldis made special efforts for his own people. Special prayer meetings were started, and the matter was constantly in our usual prayers. It happened that both the hospital and the diocesan training college were closed for the New Year holidays, and the recently acquired house for the extension of the training college was also available. So we invited Christians both from the out-stations, and also from

other stations round about, to come in for the meetings. Beds of straw were made on the floor, and in this way we could sleep ten or twenty in a room. Some three or four hundred responded to our invitation, and spent the whole eight days with us here. The main doors of the church were moved, and two of the transept walls were temporarily taken down, and mat roof and walls temporarily put up outside, so that five or six hundred could be seated in the church. Meanwhile much prayer was being made, also in other parts of China for the meetings.

"On his way down to us, Mr. Lutley, who was accompanied by his Chinese assistant, Mr. Wang, held some preliminary meetings both at Kuangtien and Sintientsi, and certainly at Kuangtien the results were such as to intensify our expectation that God was going to work among us here.

"The striking feature of the mission was that the Spirit of conviction fell on the people from the very first. There was something of this even at the morning prayer meeting on the first Sunday. After the usual morning and afternoon



THE ALTAR OF THE WHOLE-BURNT SACRIFICE

Within the Chinese city of Peking there are two parks, in which are located the temples of Heaven and Agriculture. Near to the Altar of Heaven is situated the altar of the whole-burnt offering, as shown in the picture. It is faced with green tiles, and is nine feet high and seven feet wide. Here, while the Emperor is officiating on the Altar of Heaven, after midnight, the black ox is burned as a whole-burnt offering.

During 1900 the Sikhs used this altar to cremate their comrades who had fallen in the relief and occupation of Peking.

Sunday services, the local clergy left things in the hands of the missionary, and an irresistible wave of prayer with confession of sin fell on the congregation. This became intensified day by day and reached its climax on Wednesday. The spirit of conviction was most deep and widespread. It fell on all classes alike, literate and illiterate, young and old, chiefly on the men, but the women (of whom there were much fewer present) did not escape. The task of making a list of the sins confessed to would be odious and unprofitable, and it is surely best to draw a veil over so sad and solemn a matter. I do not know whether one was most prostrated with shame at the terrible frailty of even the best Christians, or filled with astonishment at the marvelous power of the



Spirit of God to lead to such confessions. As one man remarked, the most excruciating torture in a Chinese law court would generally have failed to draw out these confessions. And naturally speaking, the preaching was entirely insufficient for such work. No outward power could have done it. But men were so moved by an inward and spiritual impetus that they were irresistibly compelled to give utterance, often with tears and groans, to what for very shame, if not for fear of consequences, they would otherwise have kept utterly secret. All this was most evident at the morning prayer meetings, which generally lasted for two or three hours. After the opening hymn, without any address or exhortation, men began to pray, and sometimes a number altogether. It was evident that the conviction came upon them in the night, and that they could get no rest until they had fully confessed what was in their consciences. Many promised reparation of various kinds, and not a few sums of money have already been paid back. On a later day, when the burden of conviction was somewhat lightened, the people were led by the missionary to make apologies to any whom they had offended, or to make an agreement with any with whom they were at variance. The suggestion was at once acted upon, and men rose up from their seats in the church to go and find those to whom they wished to apologize.

"At the early celebration on the second Sunday, there were nearly three hundred communicants, and one man, at any rate, who had been most deeply broken down before, again broke out into irresistible sobs as he received the tokens of our Lord's love. And the thank offering taken during that day, which is to be devoted to the new church building, amounted in sums given or promised to nearly £150. 400.

"The missionaries have now gone on elsewhere, and the Christians have returned to their homes, but we believe and trust that the fire will spread, and that the whole diocese will be influenced by it."

Special services are being arranged in other parts of the province, and our brethren, Messrs. Lutley and Wang, will (D.V.) be in Szechwan till the latter part of June.

Encouraging news also reaches us from Kaifengfu, where a series of special evangelistic meetings have been conducted by Mr. C. N. Lack, who came from his station, Yencheng, for the purpose. A considerable number of outsiders signified their desire to put their trust in the Savior, and Mr. Bird is hopeful of definite accessions to the church as the result of this effort. The following is an extract from his letter on this subject:—

"Our mission has just come to an end, and truly we have much for which to praise God. Mr. Lack came to us at much cost and personal inconvenience, his children being ill and a pressure of matters at Yencheng. We, especially at Kaifeng had felt the opposition of the Evil One in the previous weeks. But the ground was well prepared by prayer and effort. Dr. Guinness had conducted a workers' class every morning the week previous to the meetings, and five hundred hand bills had been printed for distribution, besides a number of large posters for pasting up at the street corners. The weather was all that could

be desired, not having one dust storm even. The attendance was good, the chapel being well filled twice a day, a good number of women coming to the mid-day meeting, while it was almost all men at night. I should think that the total attendance quite reached three thousand. Mr. Lack's words were with great power, and from the very first he held his audiences, the attention and quietness being most marked. Each night Mr. Lack asked those who wanted to decide and believe to stand up and be prayed for. They were then asked to stay behind for further instruction. Some nights their names and addresses were taken, about seventy altogether. Among those who stood up were the son of a Manchu taotai, a yamen secretary named Liu, one or two telegraph clerks, a policeman, some of our servants, and what specially rejoiced our hearts, some of those who had been enquiring for years, but had not really repented up till now."

We have heard of some unrest in the northern part of the province of Yunnan, where the Methodist Mission are at work, but the trouble has passed over. News has also reached us of serious disorder in the district of Shuian, to the south of Wenchow in Chekiang, due to the action of the officials in endeavoring to destroy the opium crops there. This action was not taken till it was too late for the people to sow anything else, and this fact naturally aggravated the spirit of resistance. It will be understood that there is, of course, nothing directly anti-foreign in these troubles, which we hope will soon be satisfactorily adjusted.

Before closing this letter I must also mention that a visit paid by Miss Gregg to some of the stations in Shansi has been attended with much blessing. Miss Gregg's own letter, written from Hwochow, speaks for itself:—

"Our average attendance was about five hundred women and girls, such a mass of faces—it was quite an inspiration to speak. The evangelistic meetings we had at 11.30 a.m. and 4 p.m. Numbers of outside women came in to the morning meetings. About thirty or forty girls decided for Christ in the schools, some who have been prayed for for years by Miss Cable and Miss French. The last day we had a testimony meeting, and all those who had received blessing during the meetings were asked to testify. I am not ever likely to forget that meeting, two hundred and twenty-five stood up and clearly and simply told of help received."

"Not only must missionaries suffer in going forth, but the Church must go forward in self-denial to the point of suffering. Redemption work, soul-saving work, cannot be carried on without suffering."—*J. Hudson Taylor.*

"I believe that we shall see those successful who can in patience abide God's time. If the storm come, let us bow to it, but hold on to our anchor. If we cannot make much headway, let us try to hold on, and in time wind and tide will change. God may try us; He will not fail us."—*J. Hudson Taylor.*



## Editorial Notes

**W**ILL friends who desire us to change their addresses for the summer months please give us early notice to this effect; and in doing this, will they kindly make sure to state the old as well as the new address.

We have received word that Mr. Hoste, our General Director at Shanghai, and Mr. Southey, our Australasian Director, are on their way to London, to act as delegates at the forthcoming Conference at Edinburgh. Both of these brethren expect to arrive in London in the early part of the month, and to be in England thereafter for some time. We are hoping that Mr. Hoste, upon returning to China in the late summer, will pass through America, and thus, that we shall have the privilege of seeing him here. We regret to say that our brother has not been well lately, and needs physical strengthening. Let us remember him, in this respect, before God. Let us ask also, that both Mr. Hoste and Mr. Southey may be made a great blessing while they are in the home-lands.

Dr. Hykes has recently rendered to the American Bible Society, New York City, his annual report for China, and it is an unusually interesting one. The direct issues for 1909 were 1,008,020. The indirect issues include sales to other Bible Societies, transfers, etc., and they reach 1,028,496. This is an increase of direct issues of 525,188 copies over the previous year. The circulation for 1908 was 594,952, while for 1909 it was 849,276 copies. A large percentage of these books was, what is called, "portions," that is, single books, usually, Gospels, sometimes the four Gospels, or other groups of books. The number of sales for the whole Bible greatly increased. This indicates an altogether new interest in the Word of God in China, especially among the literary classes. We rejoice in these tokens of blessing upon the American Bible Society. Such tokens are many in these days, great advancement having been made in other directions besides those noted above. May God bless the work increasingly.

About the time this paper reaches the hands of our readers, the Edinburgh Conference will be in session, its appointed time being from June fourteenth to the twenty-fourth. We hope during these days that very much prayer will be offered for the Conference. The past two Conferences were much blessed of God, and our gracious Father will be ready to bless this Conference in the measure that it fulfills necessary spiritual conditions. But blessing is not to be taken for granted. In such a large and composite gathering, many things will work against the development of the real and of the true. We need, therefore, to ask God to subdue all that may be contrary to Him, and to develop what may be of the Spirit and thus to His praise and glory. May we then urge our friends to pray daily and earnestly for the sessions of the Conference, both in the Assembly and Synod Halls. It is significant that the Boxer and other persecutions broke out just after the last Conference, and that new persecutions have broken out in China just before the present Conference.

This seems to signify that Satan is alert to the possibilities bound up in such gatherings of the Lord's people, and that he is intent upon doing all that he can to prevent spiritual advancement and enlarged blessing.

In these days when so much is being said and written about reform movements throughout the heathen and Mohammedan worlds, it is necessary to remind ourselves that there is absolutely nothing in civilization, however far it may advance, which makes for the regeneration of a people. As we recently heard a missionary from China say: "Men are not saved by locomotives and sanctified by telegraph poles." You may export from the home-land and import into the foreign-land all of the most recent and most approved devices of even a Christian civilization, and yet leave the people affected by these things, spiritually speaking, just where they were before. Indeed, civilization, apart from regeneration, may leave a people worse off than before. In the first instance, they are self-acknowledged sinners, but in the last instance they may be self-satisfied sinners, which puts them, not nearer, but farther away from God. Let us rejoice in any advancement of civilization which ameliorates a people's mental and physical condition; but let us keep constantly in mind, as we value souls, that it is our obligation to make sure that the pure Gospel of Jesus Christ be proclaimed to all peoples in order that individuals may have implanted in them the life which is from above. Without this, whatever else may be given, men must inevitably perish and all service in their behalf be vain.

There are many causes in these days which are operating against the development of a vital interest in the evangelization of the heathen, and which are preventing young people from offering for service abroad. Some of these are as follows: the spirit of worldliness; the love of pleasure and ease; the fascination of money-making and the desire to be rich; the snare of delegating to others what is one's personal responsibility; the special snare of supposing that it is as good to stay at home to make money and to give, as it is to go and to preach; the magnifying of home claims to the exclusion of foreign claims; the fear of possible hardship and suffering; the dread of being lost to sight among men and of missing the opportunity of occupying the favored places at the disposal of men; the deterring influences brought to bear by parents and other relatives upon children and the false assumption on the part of the children that such voices necessarily express the voice of God; a lessening regard, under the influence of present day apostate preaching, for the Word of God and a consequent sense of irresponsibility toward its commands; a failure to face the teaching of Scripture as to the spiritual consequences of sin as related to the heathen and as to the necessity of preaching the Gospel to them. In some lives, a few of the above influences prevent the individual from obeying the last command of Christ; in other lives, it is a combination of most or of all of such influences. And so men tarry, while a world is dying. May God have mercy upon such



as are tempted to deal thus lightly with the issues of life and death.

"And He said unto them, Come ye yourselves apart into a desert place and rest awhile." (Mark 6:31.) There is an anonymous saying which reads as follows: "Christ never asks of us such busy labor as leaves no time for resting at His feet." This is the truth which Mary had found out there at Bethany and which made her to differ from Martha, who was cumbered with many cares. And this is the truth which all truly great souls, from then till now, have discovered and which has made them to differ from those who have served about them but who have served without renewing their strength in the presence of Christ. Service is important. There is not a verse in all the Scripture which puts a premium upon idleness. But God asks us for service of the right sort, at the heart of which is the divinely imparted quality

of a new and abundant life. Anything else than this, anything the least less than this, is not service, but simply fleshly energy. Such work, besides being entirely lost, may do more harm than good, and God asks us to cease from it. He invites us thus to come apart with Him, that, at His feet, looking into His face, hearing His voice, and being inspired by all the blessedness of His presence, we may put off our strength and put on His strength, and so be most truly prepared unto every good word and work. And let us not be afraid when the Master asks us to go apart into a desert place to rest and learn. It is only in such a place, often, that we really get away from the noise and distraction of a busy world and that we really find our utter need of Him and His full ability to supply our need. For every "Go," therefore, let us hear Christ's "Come," and for every exhortation to labor, let us hear and accept of His invitation to rest and learn of Him.

### China Inland Mission, North America

#### Consolidated Summary of Philadelphia and Toronto Cash Accounts for the Year 1909

##### Receipts:—

###### Balance from 1908:—

General Fund Account .....	\$ 826 21
Outfit and Passage Account.....	595 32
Meeting Account .....	96 04
Literature Account.....	12 50
	<hr/> \$ 1,530 07

###### Received in 1909:—

Missionary Account, for the support of missionaries in China and at home.	24,300 24
Native Helper Account, for the support of pastors, evangelists and bible-women .....	6,696 68
Native School Account, for the support of native children in schools in China .....	479 90
Foreign Special Account, for Bible Schools, orphanages, famine relief, purchase of gospels, tracts, etc.....	9,601 10
Outfit and Passage Account, for outfits and traveling expenses of missionaries to China.....	1,842 50
CHINA'S MILLIONS Account, for publication of CHINA'S MILLIONS. ....	4 00
General Fund Account, for general Mission use (including interest on investments) .....	24,584 36
	<hr/> 67,508 78

##### Disbursements:—

###### Paid out in 1909:—

Missionary Account, remitted to China and paid out at home for the support of missionaries.....	\$35,174 96
Native Helper Account, remitted to China for the support of pastors, evangelists and bible-women .....	6,696 68
Native School Account, remitted to China for the support of native children in schools in China.....	479 90
Foreign Special Account, remitted to China for Bible Schools, orphanages, famine relief, purchase of gospels, tracts, etc.....	9,601 10
Outfit and Passage Account, for outfits and traveling expenses of missionaries to China .....	2,305 59
CHINA'S MILLIONS and Literature Account, for the printing and circulating of CHINA'S MILLIONS and for the purchase of literature.....	1,703 38
Traveling Account, for traveling expenses of returned missionaries, officers and deputation workers.....	455 36
Candidate Account, for candidates' traveling expenses and for their testing and training.....	90 15
Mission Home Account, for furnishing and repairs of Mission Homes, for interest and Trustee's fee and for moving expenses.....	1,615 10
Meeting Account, rent of halls, advertising, etc.....	26 90
Support of officers and families and entertainment of visitors in Mission Homes .....	2,731 87
Support of office and home helpers...	4,266 23
Office fixtures, printing, stationery, postage, telegrams, bank charges, lawyer's fees, etc. ....	798 16
House rental, fuel, gas, water, taxes and insurance.....	2,014 55
	<hr/> \$67,959 93

###### Balance on hand:—

General Fund Account.....	446 69
Outfit and Passage Account .....	632 23
	<hr/> 1,078 92

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\$69,038 85

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\$69,038 85

We have audited the Philadelphia accounts of the China Inland Mission for the year 1909 and found them to be correct, and do hereby certify that the foregoing summary correctly combines the Toronto cash account as certified to us by Mr. H. J. D. Naftel, Auditor, and the Philadelphia cash account.

Philadelphia, 2nd April, 1910.

(Signed) Lybrand, Ross Bros. & Montgomery,  
Certified Public Accountants.



# CHINA'S MILLIONS

TORONTO, JULY, 1910

## Vision, Commission and Provision

BY MR. F. WOOD, EVANGELIST

(From the Life of Faith.)

**A**S . . . so ; As the Father hath sent me, even so send I you," (John 20 : 21). This Commission was both preceded and succeeded by something else. It was preceded by Vision—"He shewed unto them His hands and His side. Then were the disciples glad when they saw the Lord" (v. 19). It was succeeded by Provision : "And when he had said this, He breathed on them, and saith unto them, Receive ye the Holy Ghost" (v. 22). This is ever God's order—VISION—COMMISSION—PROVISION.

Now turn to an Old Testament parallel. In Genesis 45 : 9, we find the Commission given by Joseph to his brethren : "Haste ye, and go." But there is something going before—a revelation of himself, a Vision of the true brother : "Come near to me, I pray you. I am Joseph your brother, whom ye sold into Egypt" (v. 4). There was also a revelation of his present greatness and authority : "God hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt" (v. 8). Then, as ever, Vision and Commission were followed by Provision : "And the children of Israel did so ; and Joseph gave them wagons, and gave them provision for the way" (v. 21).

I. VISION is always God's preparation for service. It was so in the case of Moses, to whom God appeared in the bush, and to whom in the mount He spake face to face. It was so with Isaiah (chapter 6), whose ministry began in that hour when he "saw the Lord," and cried, "I am undone" (v. 6.) It was so with the woman of Samaria, the human instrument of the Sychar revival. She had first of all a double vision—of herself and of Christ. All Paul's glorious life-work began with his seeing the Lord and hearing His voice. So, too, with John : "We have seen and do testify," he writes.

Now why does our power to receive and carry out the Commission depend upon the Vision? For one thing, because the vision of God is the one thing that will bring us into an attitude of fitness to be used by God. It reveals our nothingness. All God's thrones are reached by going down stairs. "Woe is me! for I am undone ; for mine eyes have seen the King, the Lord of hosts," cried Isaiah. "I have heard of Thee ; now mine eye seeth Thee. Wherefore I abhor myself," cried Job. Oh ! how little we abhor ourselves. It is for lack of vision. ["My comeliness was turned in me into corruption"]—the very thing we prided ourselves upon.

A Puritan writer says :—"Resolved, that when I speak to a small meeting, I will remember that God is there, and that will make it a large one ; and that

when I speak to a large meeting I will remember that God is there, and that will make it a small one." Ah! this is the way to see God.

Another reason why the seen depends upon the unseen is this :—Every important truth of our holy faith is brought home with new power as we see the Crucified. It is at the Cross that we learn to hate sin, to love the souls of men, to understand as never before the justice and the love of God, and the reality of heaven and hell.

A certain artist, forbidden to copy a great masterpiece hung in a cathedral, accomplished his purpose by coming again and again, gazing and gazing, until the picture possessed him, and he was able to reproduce it in his studio. So may we wait on God in His Word, gazing on Christ till we too see the vision, and are changed into the same image.

### II. THE COMMISSION

"As . . . so ; As My Father hath sent Me, even so send I you" (John 20 : 21). We must go out, as *He* did, with an all-absorbing passion to save. As He represented the Father, we must represent Christ. As men saw the God-man in Him, so are they to see the Christ man in us. As they saw in Him the Father, so are men to see and feel the Christ in us.

### III. THE PROVISION

When God calls, He empowers. His power comes as we *go, as we obey*. Not before, but *as* we obey. That power is the Holy Spirit—is a Person. It is He, and He only, from beginning to end. We are *born* of the Spirit. Assurance of salvation is His gift. Do we lack love to souls? It is He who sheds abroad the love of God in our hearts. Power? "Ye shall receive power after that the Holy Ghost is come upon you."

Years ago a little boy and girl were playing on the sands. They had dug a great hole ; and now were trying to fill it from the sea, fetching pailful after pailful. Presently the little sister went off, and the boy toiled on alone, till, quite discouraged, he sought his mother. She led him down to the margin, cooled his hands and feet in the waves, and set him watching them as they crept up the strand. Then came a wave that swept suddenly up ; and lo, the hollow he had made was full to the brim.

That day, that little boy—who was the speaker himself—learnt a great lesson, viz., that we can only make the hollow. It is for God to bring the tide and fill it. Any attempt to do this of ourselves is like the effort of the child to fill his pit with his tiny pail.



## Medical Work in Pingyangfu, Shansi

ADDRESS BY DR. JOHN CARR, SHANSI

**D**EAR Friends,—In the time at my disposal this afternoon I would like to arrange what I have to say under three heads—the Past, the Present, and the Future of our Medical Work in Pingyangfu.

Under the past, one would like to put everything that happened after Dr. Miller Wilson went there about the year 1897 up to the year 1900. Unless Dr. Wilson had preceded us in that place the work would have been infinitely more difficult than it is now; and we are thankful to say that we have found doors open on every hand, simply and solely because Dr. Wilson spent his few years in Shansi in such faithful and devoted service for the people.

As many here present know, Dr. Wilson went out in the year 1891, and after spending some years in Taiyüanfu, the capital of the province, he went south to Pingyangfu, which, although a less important, is still an influential prefecture, and there commenced medical work. Of course there were no hospital buildings, and Dr. Wilson had to rent temporary premises in the shape of a Chinese courtyard, which he fitted up as well as he could as a hospital. We now have the privilege of living in that very house.

It is no longer a hospital, although before the new hospital buildings were put up we saw patients in it, and used it, to a certain extent, for out-patients. Dr. Wilson went down to Pingyangfu, and opened opium refuges in the city and in the various villages around. He started medical work, and had a small medical school where two or three students learned the rudiments of medical and surgical science. In addition to this, Pingyangfu, in those days, was a center of hospitality of various kinds. The work increased until the year 1900, when he left Pingyangfu and joined Mrs. Wilson and their little child at Taiyüanfu, the capital, where on July 9th, 1900, they, and many others, suffered martyrdom.

After he left Pingyangfu, the city was in a great state of turmoil. The Boxers rushed into the premises; they turned up the floor; they broke all the medicine bottles; they ran off with every piece of apparatus they could lay their hands upon, and they spilt all over the premises whatever they could not carry away. Fortunately for us, they did not pull the house down, but it still remains a very substantial building. Thus the work came to a complete termination for the time being.

After that Dr. Wilson's brother, Mr. Robert Wilson, who lives in Helensburgh, in Scotland, was very desirous of raising a memorial in the place where Dr. Wilson worked, and gave a considerable sum of money to start the building of a hospital and to enable

us to carry on the work. This money was promised for some years before any medical man came, and it was not until the year 1907 that we could really seriously think of beginning the building at all. However, in that year we were able to get to work, and, with the help of Mr. Lyons, who was then missionary at Pingyangfu, we bought up considerable numbers of old temples which the Chinese were delighted to sell to us, old houses, and brickbats innumerable—and we began the building of our new hospital. It is not one of the least satisfying thoughts in connection with the matter that the very materials we used were previously used for temples in which the worship of idols was carried on. We laid the foundation stone with a dedication service, and on the stone we wrote that it was laid to the glory of God on May 7th, 1908. Underneath we also engraved, "I am come that they might have life." I think that expresses the foundation-object of our hospital. It exists not only as a center of physical healing. We do strive by the help of God to impart that; but we seek also to tell the patients of the Lord Jesus Christ who is the Bread of Life Eternal.

During the hot weather the building of the hospital walls went on, and now we have the substantial beginning of what, we hope, will be ultimately a completed hospital. The "Wilson Memorial Hospital" is the name of it in English. In Chinese the characters are four in number, and they mean "The Good-Overcoming Hospital." We hope and trust that this will prove to be an appropriate name.

We had our opening ceremony at the Chinese new year, which corresponded to about the middle of February, 1909. We invited the leaders of the Chinese church in the various districts of the province to come and be our guests for a period of two or three days, that we might have a time of Christian fellowship and prayer together for God's blessing upon the work; and we were very glad that so many were able to come, although the notice given was somewhat short, and the time of year not a convenient one for Chinese traveling.

In addition, there were local Christians present. We had a dedication service in the chapel and waiting-room. That room is just about thirty feet long by eighteen feet wide, and it will seat about one hundred and twenty, or one hundred and thirty persons quite comfortably. It was filled to overflowing, and we had a most delightful time together. One of our missionaries, Mr. Dreyer, who is taking a very great deal of interest in our work, and was a fellow-worker with Dr. Miller Wilson himself, composed a special hymn, which we had hung up on a long scroll so that every-



THE HOME OF A MISSIONARY IN PINGYANGFU





Photo by] "OLD HOUSES AND BRICKBATS INNUMERABLE" [N. E. King

These ruins are characteristic of Pingyangfu. Since the great famine in the third year of the reign of Kwangsha (1877) there are almost more ruins in the city than inhabited houses.

body could read it distinctly. This hymn was sung to a well-known tune, and it went with a swing.

After this, a few days were devoted to entertaining guests with whom we were desirous of becoming acquainted. In the first place, we invited all the local officials, who came in their robes to inspect the hospital, and to get to know us to some extent, and to hear something about our work. On the following days we had the gentry and shop-keepers of the city and district, and their wives, on separate days. This proved a very valuable means for the introduction of our work to the people.

So the work opened, and we have had a most encouraging beginning. The patients have come in considerable numbers. We are only able as yet to accommodate quite a few men patients. Our courtyard is not completed, and we can have no women patients in the hospital until it is. But, so far, we have had very encouraging results, both physical and spiritual, we believe, amongst the men patients. People of all kinds have come, from the mandarin down to the beggar. They have heard the Word of Life from our evangelist and from ourselves, and we believe that a great deal of prejudice has been broken down, although, of course, it is too early to speak definitely with regard to the spiritual results.

The method of our work, perhaps, could not be better described than by my just giving you the program of one day. We gather our people together early in the morning—our hospital evangelist, the school teacher, and other hospital workers, who are Christian men, and any Christians who are staying with us at the time—to our own house for family prayer at 6.30 in the morning in the summer, and 7.00 in the winter; so we make an early start. Then we begin the hospital work at about nine o'clock. We see out-patients, men on alternate days with the

women, two days a week each. After we have seen them it is time for lunch. In the afternoons, generally, we have operations, or whatever there is to be done. There are many things to be attended to when people on all sides are clamoring for attention.

With regard to the spiritual work, we have services, of course, daily in the wards of the hospital. Our evangelist conducts these, or we do ourselves, and we have had very blessed times.

With regard to the future, we hope to extend into the neighboring districts and larger cities, after our own hospital is completed, and is thoroughly efficient, with regard both to staff and to accommodation. We very much hope that another medical man will be forthcoming, to share the work. We also feel the need of another nurse to help us. So far our staff is three in number. We draw our patients from a population of something like three millions, and a staff of three workers is very small indeed.

May I emphasize what has already been said. One cannot be in China without realizing the immense needs and the infinite possibilities which there are for any who go consecrated to the service of Christ.

The following is an extract from a booklet which Dr. Carr has written regarding the Wilson Memorial Hospital: "At present the doctor, his wife (non-medical), and one nurse are responsible for the entire work, and for all the contingencies to which the mere existence of a medical centre gives rise. With the exception of a women's dispensary, recently opened at Hwochow, one and a half days' journey distant, Pingyangfu is the only organized medical mission in a district about three times as large as Wales. Hence the great need for branch dispensaries, as well as the central hospital. And when it is remembered that the foreign missionaries scattered over this area number between thirty and forty it is plain that more workers are imperative if Chinese and foreign patients are to be treated properly."



Photo by] THE DRUM TOWER: PINGYANGFU [N. E. King



## Work Among the Women of Honan

ADDRESS BY MISS M. E. SOLTAU, HONAN

ON returning to England, one feels that the Church at home has not in the least bit realized what heathenism is. As one sees the many churches and mission halls, and thinks of all the specializing of work and the attempts to reach every class, such as there are at home here, one wonders why it is that people in England have so many chances, and the people in China none. Only the other day we were reading how one of our missionaries in Honan had entered into a compact with his native workers to try to preach the Gospel for at least one hour in every village within a seven-mile radius round different centres; and the villages are so thick and so close together that probably there are some two hundred round each of those centres. Can you think what it means that those people are to hear the Gospel for one hour, and possibly no more?

I have been living six years in Honan, and to give you some idea of the size of the province I may say that it is larger than England and Wales by some thousands of miles, and its population is greater by some millions of people. In that province there are 106 great walled cities, and thousands of towns and villages; and, out of those 106 walled cities, when the statistics were drawn up two years ago, only thirty-one had resident missionaries. Try to think of what that means in a country which is larger than England. Possibly now there may be some thirty-four or thirty-five cities where there are resident workers. But that is all in the whole of that great province. In Hiangcheng, where I have been working, my parish as I call it (a city of some 80,000 people) and the district round for some two miles, during the past five or six years our staff has consisted of a married missionary and his wife, and sometimes two single ladies, and sometimes a third studying.

Just as in England we make special efforts to reach a special class of people, so in China, if the people are to be reached, there must be special efforts made. The upper classes, the ladies, cannot be reached in the ordinary way. The only time that any of us have got into the yamen, or among the ladies in the city, has been when there has been sickness, and I have been asked to go to see some child or lady. And, because of our lack of workers, it has been quite impossible to follow up those visits, and see the people again. The country work and the city work need different workers, and special attempts to reach the people.

One big branch of work, which is much on our hearts, is the school work. The Christians now understand the value of it, and they beg us to open schools for their girls and their boys. Last spring I was in the capital city of Kaifengfu, where we were having what we call a Delegates' Conference—a conference of individuals sent to represent different churches in our stations, meeting together to discuss important points in connection with the work. One of the most important was this matter of education. Very specially we were feeling the necessity of a school for training evangelists. Up to the present our missionary has to train his helpers as he goes along, and it is very diffi-

cult. At that meeting, as those native Christians listened to papers read on the subject and discussed it, they were worked up to a high pitch of enthusiasm, such as I had not witnessed before. If they had known how to cheer they would have cheered. The conference settled unanimously that a school must be started for training evangelists to preach. Foreigners and Chinese were of the same opinion. One old countryman got up and said most eagerly: "We must have schools for our boys and girls, and for our men and for our women. We *will* have schools. We will give the money. We will do all that we can. Our people must be taught." Now, although we were all agreed, nothing further has been done. Why? Because there is no missionary able to be set free to take up that school for evangelists. And so we are just where we were last year. The Christians cannot bear to send their boys to heathen schools, but unless we undertake to teach them there is no way of getting them taught in the Christian faith.

We need in our own district, almost at once, six trained Christian teachers for our own work, besides six native evangelists and six bible-women; and at this moment we do not know of one.

As we look out on the field it seems impossible to know how to accomplish anything more, or how we can meet the people as they are now wanting to be met.

We have in our station a boarding school for boys and a boarding school for girls. When one has started the work it is most fascinating to see it growing. There is much drudgery, of course, connected with it. Multiplication tables in England are bad enough, but they are much worse when one has to learn them and teach them in Chinese; and in the teaching of these Chinese girls one often wonders for a half moment, "Is it worth while?" Then, as one has seen, in the last two years, the growth of absolutely changed characters, and the children seeking very truly to follow Christ, one has felt that it was well worth while. We are longing to open schools in our districts and out-stations for the many who cannot be brought into the central station.

Naturally the great opportunities of working are the annual fairs when the people come to some special temple by hundreds and thousands to burn incense before special gods. I shall never forget three years ago when I was at one of our stations at the annual festival in the temple of the city, the women there came in by hundreds. Our house is just inside one of the city gates, and many of these women walked past the house. On the first evening I stood at the gate to let them see that there was a foreigner in the city. The next morning at daylight, before we were up, middle-aged women in groups of ten, twenty, or thirty, came in and sat down, and we preached to them for a quarter of an hour or for half an hour, and then they went out, and as they went out others came in. Sober, middle-aged women came to this temple to fulfil vows and burn incense before the city god. And that went on for three days, until we had hundreds of women in, and of those hundreds only three or four individuals had ever heard the Gospel. They were



not pleasure-seekers who had just come out to look about and see their relatives, but they were in earnest, and they listened with all their hearts as we told them of the way of life. On that day the bible-women and I had, at last, simply to order our cart and go away, because our voices and strength were absolutely gone. As long as we were on the premises the people came. This kind of thing is going on over and over again at the different special temples in our districts.

So much is being said of the change in China that people are apt to think that the Chinese are becoming Christians and are being changed. Perhaps you will hardly believe it, but as far as I remember, all these years in Honan, I never saw a Honanese woman with natural feet, or indeed any woman with unbound feet, except our Christian women or their children. We hear much about the anti-footbinding movement, but what I have said will show how little it has really touched the people; at least, those of our province. Last spring I was in the city of Kaifengfu at the time of the Chinese new year, when, as you know, the people put up in their houses the new paper kitchen gods. Just before the end of the year every god in that city had been sold out. People said that they could not buy one anywhere for any money. Nor have things changed in that respect. It gives one an idea of how absolutely little has been done as yet that, in that capital city, things should be in that state. In all our stations and in all our districts it is much the same.

The crying need is for teachers and workers. Very often it is not easy to work. The women, especially, are very slow and very stupid. I will give you an instance. Last spring one of my patients came back again for more medicine, and I was sitting and talking to her and asking her whether she remembered the prayer I had taught her some months previously. Did she pray to the Lord Jesus? "Oh yes!" she said, "I took the book home that you gave me" (a hymn sheet) "and I put it up on my wall, and I have been praying to it and knocking my head on the ground to it." I said; "I did not tell you to pray to the hymn sheet." She said: "Did you not tell me the characters *Yesu* were on the sheet, and am I not to pray to Jesus?" You see how dark their minds are, and how difficult it is for them to take in ideas.

Another patient came back this spring, and in talking to her I asked her if she remembered what I told her. She said: "All the way home I was saying it over and over again to myself, and my daughter met me at the door and said: 'Mother, what have you heard?' but it had all gone from me, I could not remember a single thing you had told me, though I did my best." Six months afterwards she came back for more medicine and so had another opportunity of hearing. That is the way with many of our people.

The dispensary work brings them from all the district around. They come one, two, or three days' journey, in the hope of getting help, and it is so wonderful to see how God blesses the means used. One woman this spring came in suffering terrible agony as the result of treatment by a Chinese doctor. I had to get her to stay that she might have constant help. The next morning she came up with a beaming face as I went down the courtyard, and said: "Truly your

God is the true God. I was able to sleep last night. The pain was so much better." And in that way over and over again hearts are being touched. But it is very difficult to do school work, and medical work, and out-station work, when there are only one or two of us to do the whole.

This afternoon may I say that there is no joy so great as the joy of being in those places where the need is greatest, and seeing what God is doing. I have seen the tears streaming down the face of a woman who had been a witch-doctor, and a sorceress, and a leader of idolatry. Though she had believed the Gospel for months, she had never heard the details, and as we read to her, for the first time, the story in the gospels of the Lord's crucifixion, she could only weep as she said: "Think of what He suffered. I never knew it was as much as that." Some months afterwards I went to her city, twenty-six miles off, to see her. She was dying very painfully, and had been unable to take any food for a long time, and was suffering very much. What do you thing that woman who had been so recently a heathen said to me? She said: "I have suffered much as I lay here, but I have thought so often that what I suffered is nothing to what He suffered for me." Do you not think that it is worth while to go to China to see and to hear such things?

Some think that the cost of either letting go or going is too much. The cost is very relative, and, if you knew what joy the Lord gives, you would not count the cost. May I ask you not to let any thought of what the cost means keep you back from giving the Lord what He wants. As the women come to us from the country their one question is: "Why have you not been to see me?" We have gone it may be once, and not again for three months. And they say: "You promised to come. Why have you not been?" and one longs to get back to China to try to fulfil some of the unfulfilled promises which one has made. People have sat all around me listening eagerly to the Gospel message. Old women of sixty, and seventy, and eighty, who for years and years have been burning incense, and who have been vegetarians, living on dry bread, without any vegetables, or meat, or eggs, or flavoring, that they might gain merit, have been all around me in a room, and I have spoken to them for half an hour or for an hour and then had to leave them, and, as far as one knows, they have never again heard the Gospel. Can you wonder that one was loth to come home and so eager to get back?

I do not want to give a false impression. There is not this eagerness to hear in every station. In some places the people do not want the Gospel, and as we go down the streets we are greeted with barking dogs—our only welcome. But, at the same time, there are still many who are eager, and are wanting to hear. The day before I left the mission station, I asked the Christians what message they had for the people of England. The only one was: "Tell them to quickly send many more preachers, for many people are waiting to hear."

—

*"My meat is to do the will of Him that sent me."*  
John 4: 34.

The real secret of an unsatisfied life lies too often in an unsundered will.—*J. Hudson Taylor.*





UPPER LEFT.—The China Inland Mission premises. View from front looking to rear.

MIDDLE LEFT.—There were about 200 of these booths for the purpose of protecting the police from the weather. When the mob came the police fled and the booths were smashed to atoms.

LOWER LEFT.—The Liebzell Mission premises, site of house.

### Views of Changsha After the Late Riots

CENTER.—Doctor Keller's study.

UPPER RIGHT.—The China Inland Mission premises. View from rear to front.

MIDDLE RIGHT.—Main entrance to the China Inland Mission buildings.

LOWER RIGHT.—The Liebzell Mission. Site of school for the blind and raised foundation of the ladies' home.





*Photos by]*

*[Dr. Keller*

## Views of Changsha After the Late Riots

CENTER.—The Governor's yamen and two officers from Chihli.

UPPER RIGHT.—Views of the front entrance to the Governor's yamen.

MIDDLE RIGHT.—This shows the soldiers in line and waiting for the new Governor to come on shore.

LOWER RIGHT.—The custom house at Changsha.

UPPER LEFT.—The interior of the Governor's yamen. One of the first places attacked by the mob.

MIDDLE LEFT.—See the immense crowd on the banks of the river eagerly awaiting the arrival of the new Governor.

LOWER LEFT.—View of the Normal School buildings from the rear.



## The Aborigines in Kweichow

ADDRESS BY MR. S. R. CLARKE, KWEICHOW

"**A**SK of Me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." That is a glorious promise and an encouragement to missionary enterprise. My wife and I left Kweiyangfu on the 29th November, and we reached London last Thursday week. That will enable you to form some idea how far away the province of Kweichow is. It is now one of "the uttermost parts of the earth." But, far away as it is, the Gospel is being preached there, and the Lord is entering into His promised land. I am not going to speak this afternoon about missionary work among the Chinese, but about missionary effort and triumph among the Miao tribes of the north-west of Kweichow.

Let me say a word or two about the physical geography of that region. There are no rivers; there are no railway lines; there are no high roads, and there are no wheeled vehicles. The province is a labyrinth of hills and valleys, mostly hills. Weiling Lake is about seven thousand feet above the sea level, and most of the district is between one thousand and two thousand feet above that. The soil is very poor—most of it is so poor that rice and opium cannot be cultivated. The chief products are wheat, oats, maize, beans, and buckwheat. The roads are mere foot-paths, not worthy to be called bridle-paths. They are really provoking roads. You start off on a pony, for the honor and glory of the thing, but you have to do most of the traveling on your own legs, drawing the pony after you, until you get to the top of the hill. In a very disappointing sense sometimes those hills seem to be "everlasting hills." After traveling thirty miles along such roads, I have been at night sore and stiff, unable to turn on my bed, and instead of going to sleep, I have been exercising my mind as to whether it was malarial fever or rheumatic fever that had attacked me. But, however, as I was always fresh and fit in the morning, I concluded that it was not either.

All the land is owned by wealthy chiefs. Those chiefs are really feudal lords. We have the feudal system there in the north-west of Kweichow, and all the Miao are the tenants, or serfs, of these great landholders. They are very poor. They pay rent for their land in kind, and they have to cultivate part of the estate for the landlord.

These Miao are not by any means wild men or savages. They are simple, harmless folk, very ignorant, and very immoral. I could not begin in an assembly like this to try to describe what their condition morally was, and what the condition of some of them is now. Suffice it to say that they could not be worse, and they are immoderately fond of whisky. They can hardly be said to have any religion. They believe in demons and live all their lives in great dread of them. They do all sorts of foolish things to drive these demons away and counteract their influence, because they seem always to be spitefully malevolent. They believe in life after death; they believe in heaven; but I never heard they believed in hell. They have a tradition of the Creation, and they have also a tradition of the Deluge.

Six or seven years ago these people were altogether untouched and uninfluenced by the Gospel. There were a few believers among the Miao round about Anshunfu. But the more distant portions of the province had never even been visited by a missionary. But in the good purpose of God some Miao from the north-west out on a hunting expedition came to an out-station near Anshunfu, and there they heard the Gospel of the grace of God. How much they understood at that first hearing who can tell, but they were interested, and they went back to their own homes, and to their own families and friends, and repeated the story they had heard. The interest in the story spread from house to house, and from village to village, and very soon from those districts six, seven or eight days' journey away, these simple people began to troop into Anshunfu by dozens and by scores to hear more about it. They did hear more about it, and every man and every woman that went back was in his or her turn a preacher or teacher of this old, old story that was so new and so wonderful to them. They were not hurriedly baptized. In 1905 or 1906, Mr. Adam and his native helper, visited them in their own homes. They were astonished when they noticed the knowledge and grasp of the truth which those people had. It was not merely that they had got hold of the truth, but the truth had got hold of them, and possessed them and made new men, and new women of them, delivering them from the power of whisky, and delivering them from the bondage of unspeakably wicked habits and customs. As I said, they were not hurriedly baptized. Nearly eighteen months passed before the first of them was accepted and allowed to enter the church.

In September, 1906, I was passing through Anshunfu, and there I saw Mr. Curtis Waters, who had recently returned from Kweiyangfu, which was, and is now, the chief centre of our work there. He was full of joy and thanksgiving for what he had seen. He had baptized about a thousand Miao, and he told me of his experiences. I said to him: "That is all very well, but those people are very ignorant. They are very far away, and there is no resident missionary. Who is going to look after them, and who is going to teach them?" His answer was something like this: "Do not be anxious about those people. They have received the Holy Spirit. They are manifestly led of the Spirit. When I was there I was sometimes afraid to say anything lest I should hinder the work of the Spirit in their hearts." Time has justified our brother's confidence in the Holy Spirit of God. Those people, simple and ignorant as they are, have not lapsed, but they have grown in the knowledge of Christ and have developed Christian character.

In the province of Kweichow these Miao do not live in cities. They live in hamlets, and villages of from ten to a hundred families each, and many of those villages have come over *en masse* to Christianity. That does not mean that they have been baptized *en masse*. They were baptized one by one, and only after a very careful investigation into their faith and conduct; but they came, and in some of the villages half of the adults



are baptized Christians, and most of those who are not baptized profess themselves to be Christians. There, among those Kweichow hills and valleys, are Christian villages and Christian communities of regenerated men and women leading clean and decent lives. There, when the sun goes down, you may hear the song of praise and the voice of prayer going up from those humble villagers to the God of all the earth.

Look on this picture and on that. How different is the condition of those people now from what it was six or seven years ago. Surely the desert is rejoicing and blooming as the rose. That is one of the many romances of modern Christian Missions. But, after all, it is not romance that I am telling you, but recent history and simple fact.

Just about seven months ago, Mr. Adam and I spent about seven weeks in those villages. We went from village to village and from chapel to chapel. We examined candidates, and we baptized those that were accepted. We baptized altogether two hundred, and we could have baptized more if we had had more time to visit their villages. At all the meetings that we had among those people at Tasungsu, the chapel was not large enough to contain half the worshipers. The Sunday services were held in the open air, and after the Sunday morning service we counted the people as they went off the ground one by one. There were nine hundred and twenty of them, and we did not count the children. Later in the day six hundred of them partook of the Lord's Supper. It was worth going all round the world to see. It was worth driving the pony up and down the worst hills to see such a sight as that. And the prayer meetings we used to have! There was no waiting for one and another to pray. Sometimes two or three would be praying at the same time, but there was no confusion. Everyone was reverent, and everyone was serious.

The first Sunday after I came home I wandered into a Methodist chapel and heard the Gospel preached. It did my heart good to hear it. It was the same old Gospel that we preached to the Chinese and the Miao in the province of Kweichow, word for word. But what different singing! They had a magnificent organ. I believe that it must have cost as much to build that organ as would have built twenty chapels among these Miao. And there was a choir. Certainly it was a well-trained choir, but they did all the singing. The people nearly all stood dumb, and I stood dumb. I wanted to praise the Lord with a loud voice, but I could not do it, and although I had just returned from China I wished for the time when I would be back again among the Miao Christians, where I could make a joyful noise to the Lord. All these people make a joyful noise to the Lord, and a tuneful noise to the Lord. Chinese singing is not always very good, and sometimes it is excruciating. But these Miao congregations can all sing well, and it is a pleasure to listen to them. A good work is going on there at the present time. Mr. Adam in his district has baptized between 3,000 and 4,000. Further north and west, towards the capital, Yunnanfu, Mr. Pollard of the United Methodist Mission, and his colleagues have baptized at least as many more, and this has spread further west still. Just before I left China I heard that Mr. Nicholls in Yunnan, had begun to baptize

his enquirers; and since I have been home I have heard that he has baptized 600 of them.

Mr. Adam, has reduced their language to writing and translated for them the Gospel of Mark and some hymns, and the Catechism, and many of them are learning to read. They have their own chapels. They build them themselves. They have native officers in their churches and native preachers, and they support their own teachers by their contributions.

Now, in reference to this work, I want you to pray. Because of what their lives and customs have been hitherto, the rule has been never to baptize a man or woman unless he or she was married. Pray that their little ones may grow up to know and love the Savior. Pray that those villages in the evangelized area which, so far, have rejected the Gospel, may be influenced to believe and repent. "The arm of the Lord is not shortened that it cannot save." Pray for them, and pray also that the Gospel may spread into other regions yet unreached. Perhaps besides the 10,000 baptized Christians there are twice as many who consider themselves Christians; and outside of these there are hundreds of thousands of people who have never been reached and who have never heard the Gospel.

It is not for me to say what each one of you who are the Lord's should do, but let each one ask the Lord: "Lord, what wouldst thou have me to do?"

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Miss F. L. Morris of Kiehshu, Shansi, writes with reference to our beloved sister, Miss Reynolds', Home going as follows:—

"The news of the Home-call of one of your dear China children will have reached you and I know how sad your hearts will be, but to us here, God has given such a vision of her joy and glory in His presence that our sorrow is turned to joy. The one longing of her heart was that Jesus might come quickly and she was constantly watching for Him. One of her favorite hymns was, 'I shall see the King in His beauty, in the land that is far away,' and her desire is now gratified, and it has made heaven *so, so* near to us—just a little step. We loved her dearly, she was so sweet and Christ-like, but we could not wish her back. She rests from her labors but her works follow her.

"To those of us who have seen the radiant light on her peaceful face as she lay cold in death, there is not a shadow of doubt that the joy of meeting her Lord far outstripped and overcame the pain and suffering of the last struggle ere she passed into glory. The Christians all remarked upon it as we laid her in the coffin, it was so striking. Hers was one of those beautiful hidden lives, always doing the little loving acts, and giving the helpful words of cheer and comfort which mean so much in the hard world. She has been a very real blessing to each of us, and to the work during the five months spent here and we shall miss her sorely, but our loss is her gain and joy, as also joy to our Lord Jesus in having another of His little ones with Himself.

"May He make her Home-going a blessing to many and use it to call forth some to fill the gap and meet the great need in this land."

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\*The above precious testimony was received too late for publication with Miss Reynolds' photograph which appeared in our last month's issue.





VIEW OF CHEFOO SHOWING THE CHINA INLAND MISSION SCHOOLS IN THE FOREGROUND AND THE SETTLEMENT POINT IN THE DISTANCE

## Work! Need! Victory!

ADDRESS BY THE REV. G. T. MANLEY, M.A., Church Missionary Society

**A**S we have listened to the three addresses I think the words describing them that will have sprung into our minds are Work, Need, and Victory. As Dr. Carr was speaking to us, my thoughts went back to India and what I saw of the mission field there; and I am sure that we cannot get a truer conception of what missionary work really means than in that word "work." Romance there may be at times; victory in the deeper sense there will be always; but work, perhaps, is the word which more than any other characterizes that which is the missionary's life. I suppose at the present time, as we look at this great land of China, nothing strikes us more than the awful need and the tremendous opportunity. I do not think that I am revealing secrets unduly when I say that when the great World Missionary Conference meets at Edinburgh we shall find that, of all the countries in the world, the one which is counted as one of the most needy and most urgent at the present time is China.

And then again there was the word of victory; victory in one corner of the field, it is true, but manifesting itself strikingly. And one could not help noticing a certain contrast between these most encouraging reports of the work abroad, and the reports of our work at home with the excessive difficulty of finding men to volunteer, and a diminished income. And I think I shall be interpreting your thoughts aright if I say that the question in our hearts, at any rate in the hearts of us who are home workers, is this: Where can we get the motive power that we need for ourselves and for the whole Church—

for those of us who are working may not lay aside the responsibility of arousing those who are not working. In a very real sense it is those who are working, those who know something of the need, upon whom the greatest burden of responsibility lies.

I want, therefore, to turn your thoughts to one of the greatest ventures of faith, and one of the greatest victories in the history of the Church. You will remember that the first miracle wrought after the Lord had ascended from this earth was that wrought at the Beautiful Gate of the Temple when St. Peter, fastening his eyes upon a certain man that was lame from his birth, said unto him: "In the name of Jesus Christ of Nazareth, rise up and walk." And you will remember that, when the two disciples were brought to account by the Jews for the commotion that they had occasioned, Peter answered: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. Now, when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marveled: and they took knowledge of them that they had been with Jesus."

A few friends were gathered together last Sunday with me, and we were discussing, for our own help, what was the chief motive that led the Apostles to their missionary work, and what motive would give the power which the Church of Christ needs to-day. And our thoughts centered on this one motive—a glorious enthusiasm for the name of Jesus Christ.



My friends, these annual meetings represent indeed the close of a year when we look back to see what God has accomplished, but they also represent to us the beginning of a year when we must come to Him for power to accomplish more. The Church of Christ must not stand still. While these openings are so great, while these calls are so urgent, we must not be content with growing slowly. We must grow quickly. We must look forward, not to a ten per cent increase, but to a hundred per cent increase, or else the opportunity will be gone, and we shall have passed into eternity, and the harvest will not be gathered.

The only way in which we can get this enthusiasm and the only way in which we can get the power which we shall need for the hard work which lies before us in the coming year, is just as those Apostles got it, by being with Jesus. It is in the secret place that the victory is going to be fought for and won. Time after time, as we meet together and think and ask ourselves why it is that the work does not go forward more quickly—why it is, when there are these great opportunities abroad so few are taken, why it is that, when we have such great opportunities of influencing those around us, our influence is so pitifully little, we have to confess that it is because we have been so little with Jesus, because we have been so little in the secret place with Him, because we have not taken time to catch the enthusiasm for that Name which is above every name, and which, when once we have it, will carry us through every difficulty, which will give us a fire which will light other fires and will spread.

When the disciples had been with Jesus what a wonderful boldness they had. Has it ever occurred to you how like the case was to our own? A lame man looked upon Peter, and he asked of him a very small thing. He asked, and was only expecting, alms. There was, if one may say so, no occasion for Peter to work a miracle. The Lord had gone. He to whom they were used to look in person for everything had gone. And I think, possibly, as Peter fastened his eyes upon that man, there may have been a strange combination of emotions in his heart—the wonder and, possibly, the momentary doubt, could Jesus work miracles still, now that He was ascended? And then came that great venture of faith when he pronounced the words: "In the name of Jesus Christ of Nazareth, rise up and walk."

And I think of China as an impotent man, who is looking to us and asking from us a small thing—Western education. Ay, we could easily grant that. Japan could grant that. But the Church of Christ is challenged. Are we to be, like Peter, not content to give the small thing simply, but to go forward in a great venture of faith and say to that whole nation: "We will give you Christ." We will give you what you really need. We will give you not simply what you ask, but what you need; and we know well enough that you need Christ.

It may cost us something. It cost Peter and John something, but they rejoiced that they were worthy to suffer for that Name. They loved the name of Jesus. They believed in the name of Jesus. It was constantly on their lips. They rejoiced when they were counted worthy to suffer something for Him.

We want that spirit to-day. We want so to be in

contact with the living Christ, so to know Him, that these questions that are facing some of us will be solved just by the very joy and enthusiasm that we shall have for Him. Some of us here, I have no doubt, are now facing this question of our life-work: "Is God calling me to work at home? Is He calling me to work in China?" My brother, or my sister, launch out into a great venture of faith like St. Peter. Do not be content with the good if you are failing of the best. Launch out! Trust in Jesus Christ. Believe in His name. Believe that He has a great opportunity for you, if only you will take the time to be alone with Him, to walk with Him, to know Him personally as the disciples knew Him, to know His power, to be with Him in His crucifixion, ay, to be with Him crucified to the world, to the flesh, and to the old life. If we will only take time to be with Him, and know the power of His resurrection—if we will only take time to rise with Him into the heavenly places and look down on this great world as He is looking down on it now with eyes of pity, with eyes of love, and with eyes of infinite self-sacrifice then we shall not fear, but we shall go forth and we shall have boldness in the name of Jesus.

Just one word in conclusion. If men take note of us that we have been with Jesus, if they see our boldness of faith and venture because we have been with Him, we shall find that we shall have victory through Jesus.

I wonder what was St. Peter's feeling when he saw the man indeed rise up and walk. Thankfulness? Gratitude? Perhaps a tinge of wonder. We to-day, at least, are only too apt to wonder when our prayers are answered, instead of expecting that they will be answered. And yet when we do make the venture of faith, we find that we are after all on solid ground, because we have simply been trusting the promises of God and of Jesus Christ. And I am sure of this, that, just as Peter's faith and boldness were rewarded, so, if we will only be with Jesus long enough to get that living enthusiasm for Him, to know Him, to know His power, to have the love of His name in our hearts, and to venture forward more than we have ever done before, to go forth into the darkness (as it may seem to us) of the decision to go out to the mission field, or to venture some sacrifice which looks as if it will cripple us—we too shall find that our feet are standing on the solid rock, and we shall indeed have victory through the name of Jesus.

What a work God has set open for those who are His priests—intercessors! . . . If God were to show us how much there is of intense prayer for a revival through the church, how much of sincere confession of the sins of the church, how much of pleading with God, . . . I think we should all be ashamed. . . . Beloved friend, you do not know what you could do if you would give yourself up to intercession. . . . Ah, if men and women could be called out to band themselves together to take hold upon God! I am not speaking of any prayer union or any prayer time stately set apart, but if the Spirit could find men and women who would give up their lives to cry to God, the Spirit would most surely come. God wants us, because He has to do a work; the work of Calvary is to be done in our hearts, we are to sacrifice our lives to pleading with God for men.—*Andrew Murray.*



## Tidings from the Provinces

### News Notes

A Peking dispatch says that in spite of the stringent prohibition of opium-smoking in Peking, secret violations have been frequent. In view of this the Peking Gendarmerie has drawn up a set of new regulations for approval by the anti-Opium Commissioners. Under these regulations any person allowing friends to smoke opium in his house shall be fined \$1,000, or in default twenty years' imprisonment with hard labor; and any one doing so for business shall be sentenced to imprisonment for life with hard labor.

It is stated by native reports that in accordance with the recent abolition of the term "slave" when Manchu Ministers speak of themselves in addressing the Throne, Prince Tsai Hsun has been the mover in another important reform to be adopted in the matter of etiquette. On his visit abroad the Prince observed the difference in foreign etiquette at court, which though quite dignified, is comparatively simple and comprehensive. He therefore, strongly advocated before the Regent that, with the exception of the great state congratulatory ceremonies, the old form of kowtow, kneeling and bowing to the ground, should be replaced by simpler forms during audiences, so that Ministers may feel more at liberty to express themselves fully. It is stated that the Prince Regent is favorably inclined to this view and orders will be given to the Rites Offices to prescribe uniform ceremonies for general adoption.

After an extended tour and thorough enquiries from competent observers, regarding the growth of opium in West China Bishop Bashford says:—

"There are two things of which I am sure. The first is that the Chinese government is thoroughly in earnest about compelling the nation to abandon the use of opium, and the second is that the government is succeeding splendidly in its enlightened efforts.

"The Rev. J. F. Peat, of the Methodist Episcopal Mission, Chungking, who had traveled widely through the province a short time before my arrival, had not seen a single field of opium under cultivation. He had been twenty years in Szechwan and was familiar with the appearance of the country in all seasons, and he told me that over vast areas, which at that time of the year were ordinarily covered with poppies just bursting into bloom, nothing was now to be seen but sugar cane, rice and other food crops.

"Five years before I myself had traveled extensively in Szechwan and seen fields stretching out beyond fields, all given up to the cultivation of opium. I had asked my missionary friends how much of the land was devoted to this purpose. The answer I invariably received was that from thirty to thirty-five per cent was so applied. This year, however, I spent a longer period traveling in Szechwan and went over rather more ground than I did five years ago, and I did not see one field of opium on the whole trip, and not a single one of the thirty or more people whom I questioned on the subject had seen such a field this past winter. Much opium in Szechwan in January, the month to which my enquiries relates, used to be in bloom and quite easy of recognition."

### Anhwei

YINGCHOWFU—We, soldiers of the Lord Jesus Christ, are now in the very stress of battle. The time is critical. The forces of heathenism are broken beyond recovery and give way before us. The advantage ought to be followed up. Multitudes are casting away idolatry, and know not with what to replace it. Now should be a time of ingathering, but the ingathering must be accompanied by instruction, and that is where one of our difficulties lies. More laborers are needed, and at this critical moment the Enemy has brought up a new force against us. While we are pressing our advantage against the yielding forces of heathenism, we have to turn and, on our flank, contend for the faith once for all delivered to the saints, against the Seventh Day Adventists. There is consummate generalship in the way this force has been prepared, and launched at the critical moment; but its initial attacks upon us here have been, for the time being, repulsed.—*Mr. H. S. Ferguson.*

### Shansi

YOYANG—Our work has had a fresh stimulus through the recent classes for men and women and a recent evangelistic trip to our most distant towns. Four of the men who went with us did good service, preaching faithfully and with real earnestness. At Fu Ch'eng we came into touch with Mohammedans. Never before have I had this opportunity, and it was intensely interesting to discuss with a man who has a medicine shop and looks and acts much as Jacob must have done, such men as Adam, Noah and Abraham; and later on to

interview the venerable and stately old man who writes Turkish characters and is remarkably like our idea of Abraham. The whole clan received us very kindly and "Jacob" gave us the heartiest invitation to stay with him on our next visit.

Our men regarded the episode with much wonder. Here were Chinese (naturalized) who, though different from Christians in the essentials of the atonement, etc., still worshiped one God, recognized Jesus (as the second Prophet), and held to the Scriptural beliefs in the patriarchs. It was, I believe, a real help to their faith in the Scriptures.—*Mr. R. K. Gonder.*

CHAOCHENG—Miss Gregg of Hwai-lu, in Chihli, has recently held a mission for women only at Hochow. Mrs. Taylor and I went up from this district with about one hundred and sixty women. The new chapel at Hochow was quite full, and it was a sight I shall not soon forget to stand on the platform and look down on the upturned faces of over five hundred women and girls, it was quite an inspiration. At one of the after-meetings ninety stayed behind, by doing so they testified that they wished to decide for Christ, and we know that many did decide for the Lord. The meetings lasted a week; and on the closing afternoon, a testimony meeting was held, when two hundred and twenty-five spoke very briefly, mentioning the Scripture or message that had been blessed to them. The arrangements were almost perfect, the Normal School girls assisted as stewards, each taking her position in the chapel, showing people to their seats, at other times stepping on to the platform and reading the portion of Scripture for the speaker. It must have been quite an education to many of the mothers present to see how well trained and capable many of the girls are. Another band of girls helped distribute the food at meal times under Miss French's supervision, the food arrangements were excellent, indeed there was no confusion or disorder in any department.

Elder Wang and his helpers entered heartily into the spirit of the mission and worked well behind the scenes. Elder Wang had to hold the men's service on Sunday in the courtyard, the chapel being full of women. They have one hundred and five girls studying this term, with leaders and helpers I think they number about one hundred and twelve, and everything is so well conducted, the nice new premises being such an addition to their school accommodation.—*Mrs. A. Lutley.*



## Editorial Notes

**M**EMBERS of our Council and some of our returned missionaries, are expecting to be present and to speak at a number of the forthcoming summer conferences. Dr. Erdman, Dr. Farr and Mr. Knight, are hoping to attend the Conference to be held at Erieside, Ohio, from the 22nd to the 31st July, and Dr. Erdman, Mr. Knight and Mrs. Shapleigh are planning to be at Dr. Torrey's Conference, at Montrose, Pa., from the 19th to the 28th August. Will not our friends pray for these and other summer conferences, asking that God will guide the leaders of them and bless all the speakers in them in a peculiar way.

The heat of the summer which has come upon us suggests that we should once more remind our friends that there is particular need during the summer months of prayer for our missionaries in China. The heat there is generally much beyond that which prevails here, and it is more evenly continuous, so that its effect is usually considerably more trying. For these reasons, there is special need of prayer for those who are now in China, whatever their location may be. We earnestly ask that this ministry of intercession may be fulfilled, in order that lives may be spared for further days of service.

It is with thankfulness that we announce the safe arrival in London of Mr. Hoste and Mr. Southey, the one from Shanghai and the other from Melbourne. These friends will be staying in England for some weeks. Mr. Hoste, we regret to say, will be forced, on account of physical disability, to spend a considerable portion of his time in England in taking rest. We are glad to say that our brother, in returning to China in the late summer, expects to pass through America. We shall expect to see him here, therefore, in the latter part of August, and to have the joy of having him with us for two or three weeks. May we not ask special prayer for him, both that he may be recovered from his present indisposition and also that he may be blessed in the many conferences which he will have with those who assist him in the work in the home fields?

There can be no doubt about the fact that the Government of China has made and is making a thoroughly honest effort to eradicate the growing and consumption of opium in the empire. Through the indifference of some officials, the governmental instructions have not been fully carried out in a number of places. But, on the whole, the officials have responded to these instructions, and, as a result, there are several provinces and many provincial districts where not an acre of growing poppy can be found. But now, a new danger threatens China, for which America is largely responsible. Foreign firms are flooding the land with cigarettes, their agents being almost everywhere, and the cigarettes being given away in thousands that the habit of smoking such may be formed. Even from a general standpoint this is serious. But it is doubly serious when it is known that frequently these cigarettes contain narcotics, including opium. Thus the Devil, defeated at one point, prepares his line of attack in another direction. Poor China! It looks as if this great nation was destined to be the victim of every other nation which can succeed, for commercial reasons, in

preying upon her. Many men in these days, when gold may be obtained, care nothing for souls. Their creed is simply this; we *must* be rich; it is immaterial to us whether the men who make us rich live or die, whether they be saved or be destroyed!

According to statistics for the year 1909 prepared by Dr. H. K. Carroll, there are in America as many as 21,439,220 professing Christians. What an army of men and women this is, and what a mighty host for God they might be, if they only possessed spiritual power. There is an old saying, by none other than Solomon, to the effect that "A living dog is better than a dead lion;" and this proverb suggests what is needed by this and every other multitude which bears the name of Christ. It is not by a great but practically dead mass of people that God's work will be accomplished; a few humble persons who are filled with the Spirit will accomplish more than all such. This, however, is not to be forgotten; there is an increase of power just so far as God has an increase of persons filled with the spirit of power. This is why Israel of old was more powerful in some of her days than in others, since she was at times nearer to Him, as a whole, than at other times. God's ideal, as touching Israel, was not to have one prophet filled with the Spirit and the rest of the people in a state of apostasy. He desired that all of His people should be like the prophet, under the control of the Spirit. And this, we doubt not, is His ideal now as related to His church. The deduction of all this is plain. There ought to be far more intercession in behalf of the church at large than there is, in the hope that many more of God's professing children should be prepared by the Spirit unto every good word and work. This is New Testament doctrine of the most emphatic kind. "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."

"For ever, O Lord, Thy word is settled in heaven." (Psalm 119:89.) Voltaire declared that the Bible was an exploded book. Ingersoll said, twenty-five years ago, that in ten years the Bible would not be read. As to some of the present facts in the case, they are these. There are more copies of the Bible sold annually than of any one hundred other books combined. The Bible has been translated into nearly five hundred languages and the American Bible Society and the British and Foreign Bible Society issue over six millions of Bibles every year. The Oxford University Press issues twenty thousand English Bibles every week, or over a million every year. Thus it appears that Voltaire and Ingersoll were not wholly accurate in their estimates and prophecies. And thus it will ever appear, that the man who prophecies evil against the Word of God will be found to be speaking against God Himself, to the judgment of his soul. The world does not desire the Word, and Christians, often, neglect it. At the same time, the Bible remains, The Book. Beside it, even in the estimation of a multitude of men, there is none other.



# Information for Correspondents

HENRY W. FROST, *Director for North America.*

FREDERICK H. NEALE, *Secretary, Philadelphia, Pa.*

J. S. HELMER, *Secretary, Toronto, Ont.*

Correspondence may be addressed, donations may be remitted, and applications for service in China may be made to the Secretaries of the Mission, at either of the Mission offices. All checks, drafts, money and express orders should be made payable to the "China Inland Mission."

In the case of a donation being intended as a contribution toward any SPECIAL object, either at home or in China, it is requested that this be stated VERY CLEARLY. If no such designation is made, it will be understood that the gift is intended for the General Fund of the Mission, and in this case it will be used according to the needs of the work at home or abroad. Any sums of money sent for the PRIVATE use of an individual, and not intended as a donation to the Mission, to relieve the Mission funds of his support, should be clearly indicated as for "TRANSMISSION" and for the private use of that individual.

## Form of Bequest

I give, and bequeath, unto the China Inland Mission, of North America (with offices at Philadelphia, Pennsylvania, and at Toronto, Ontario), the sum of .....dollars, to be expended for the appropriate objects of said Mission; and I direct that the release of the Treasurer of the said Mission shall be a sufficient discharge to my executors in the premises.

## Form of Devise for Real Estate

I give, and devise, unto the China Inland Mission, of North America (with offices at Philadelphia, Pennsylvania, and at Toronto, Ontario), all that certain (here insert description of property), with the appurtenances in fee simple, for the use, benefit and behoof of said Mission forever; and I direct that the release of the Treasurer of the said Mission shall be a sufficient discharge to my executors in the premises.

## Monies Acknowledged by Mission Receipts

### From Philadelphia

#### FOR MISSIONARY AND GENERAL PURPOSES:

June, 1910.		Date No.	Amount	Date No.	Amount	Date No.	Amount	Date No.	Amount	Date No.	Amount
Date No.	Amount	6-389....	\$ 50 00	8-396....	\$ 5 00	14-406....	\$ 10 00	18-419....	\$ 4 25	27-428Anon.	\$ 25
2-379....	\$ 3 00	6-390....	1 00	9-397....	25 00	15-407....	10 00	20-420....	1 00	29-431....	5 00
3-384....	10 00	7-391....	1 00	10-398....	416 66	408....	12 75	22-422....	Int. 20 00	30-432....	4 00
4-385....	2 00	7-392....	1 00	13-401....	1 00	410....	Int. 30 00	423....	1 50	433....	20 00
386....	Int. 55 00	393....	5 00	14-402....	1 00	16-411....	70 00	24-425....	9 50	436....	10 00
4-387....	30 00	8-394....	150 00	404....	2 00	18-416....	190 20	27-426....	2 00		
388....	100 00	395....	5 00	405....	1 00	418....	1 00	427....	1 00		\$1,267 11

#### FOR SPECIAL PURPOSES:

June, 1910		Date No.	Amount	Date No.	Amount	Date No.	Amount	Date No.	Amount	Date No.	Amount
Date No.	Amount	3-382....	\$ 19 00	10-400....	\$ 60 00	17-413....	\$ 60 00	20-421....	\$ 15 00	30-434....	\$ 15 00
1-378....	\$ 15 00	383....	20 00	14-403....	7 00	414....	10 00	22-424....	15 00	435....	15 00
2-380....	500 00	10-399....	83 33	15-409....	30 00	415....	30 00	27-429....	15 00		
3-381....	15 00	10-400....	15 00	17-412....	25 00	18-417....	10 00	28-430....	30 00		\$1,004 33

### From Toronto

#### FOR MISSIONARY AND GENERAL PURPOSES:

June, 1910		Date No.	Amount	Date No.	Amount	Date No.	Amount	Date No.	Amount	Date	Amount
Date No.	Amount	6-465....	\$ 6 50	11-472....	\$ 25 00	16-482....	\$ 25 00	21-488....	\$ 50	24-491....	\$1000 00
1-458....	\$ 5 00	8-467....	5 00	12-473....	5 00	20-483....	2 70	489....	1 00	25-492....	20 00
2-461....	10 00	9-468....	1 00	474....	1 00	484....	1 00	23-487a....	25 00	28-495....	38 60
462....	4 00	10-469....	5 00	475....	10 00	485....	3 00	24-488a....	3 00	496....	5 00
3-463....	1 00	11-470....	50 00	14-478....	5 00	486Anon	50	489a....	2 00	497....	6 90
464....	5 00	471....	3 00	15-480....	5 00	487Anon	2 25	490....	5 00		\$1,287 95

#### FOR SPECIAL PURPOSES:

June, 1910.		Date No.	Amount
Date No.	Amount	29-498....	25 00
2-459....	\$ 6 00		
460....	17 00		\$181 85
6-466....	10 00		
12-476....	50 00		
14-477....	30 00		
15-479....	15 00		
16-481....	10 00		
25-493....	6 85		
27-494....	12 00		

#### SUMMARY:

##### FROM PHILADELPHIA—

For Missionary and General Purposes. \$1,267 11

For Special Purposes..... 1,004 33

\$2,271 44

##### FROM TORONTO—

For Missionary and General Purposes. \$1,287 95

For Special Purposes..... 181 85

\$1,469 80

Brought Forward.....

\$3,741 24

27,867 34

Total.....

\$31,608 58



# CHINA'S MILLIONS

TORONTO, AUGUST, 1910

## The Eternal Labors of the Holy Ghost

Extracts from a Leader in the "British Weekly"

### I.

TO the Church is vouchsafed the presence of the living Christ. All the years from the beginning and all the years to the end cannot fully reveal the meaning and the glory of that word, "Lo, I am with you alway." Christianity has been called the historic faith, and the name is in every way well applied. Christianity rests on the mighty works of God as revealed in Christ. Where the figure of Christ is suffered to shade away into mist, Christianity comes to an end. In His Birth, in His Miracles, in His Resurrection, in His Ascension is to be found the immovable and impregnable rock of Christianity. But the name has a fuller application. The history of Christianity is a continual history of the living Christ. All teachers but He laid down their work when they died. They left impulses to be transmitted through disciples, but from the ancient center of force there were no fresh discharges. But death, which closes the activity of all other teachers and reformers, raised our Lord to a Diviner form. Exalted to the throne of God, He is still among His people in a warm and near communion. What takes away all the rest from the works to which they put their hands gives Him new energy to carry that work forward. It is the Living Christ who is the support and the inspiration of all Christian endeavor.

We do not always realize it, but when things are thought out we know that apart from this spiritual presence of the Living Christ, His departure would have been a grief past all consolation. His life had to rise to higher levels, that the Holy Spirit might be poured out. But even the gift of the Spirit would not have comforted us for the loss of Christ. If each year since His coming removed further from us the experiences of the great Gospel days, where should we have found redress? True, it might be said that no believer would ever be very long divided from the Lover of his soul. The years take us away in our turn, and to die is to enter the presence of saints and angels and Christ and God. We should see Christ then as we hope to see those who have ministered to our strength and joy. But how little would that make up for the wealth in promises like this: "My Father will love him, and we will come unto him, and make our abode with him." The life in glory is remote until the Holy Spirit brings it home to our hearts that He who was nailed to the Cross and forsaken thereon is with us now. This is the Real Presence; not a presence of imagination, for an imaginary presence is no presence, but the most real of realities, for He is with us always, in our work and in our prayer, in our joy and in our sorrow.

### II.

The manifestation of Our Lord is through the Holy Ghost. The Spirit of God is a Divine Person. He is more than a Divine Power. If He were merely a Divine Power, the strength of His comfort would almost fade away. He loves us; He rejoices with us; He grieves over us; He labors with us. He defends the Divine life within us by His constant care. If we will suffer Him, He develops and perfects and reinforces that eternal life which has its roots in Christ. Vain is the spiritual faculty without the spiritual supply. What service to us are our eyes if we are in perpetual darkness? What service to us are our ears if no voice speaks to us? But the Holy Ghost gives light. It is He by whom our thoughts are ordered in the right way. It is He who glorifies Christ before us. It is He who leads us from wonder to wonder of Divine revelation.

### III.

The noble and puissant character is not the negative character. The discipline of the passions, the rigorous suppression of evil tendencies—these are needful. But the view of life that is satisfied with such attainments as these is narrow and meagre and poor. The Holy Spirit, if we avail ourselves of His help, enables us to achieve character on the great scale. A true Christian growth is conditioned on our free concurrence and our ardent appropriation of the power of the Holy Ghost. It cannot be the work of an hour or a day or a year. It cannot be accomplished without habitual, reverential, prayerful recognition of the good-will and work of the Holy Spirit of God. Conversion, in the end, whatever the preparation may have been, is sudden; but the transformation of character by the Holy Spirit and the gift of His full power are not sudden. A man is not carnal one hour and spiritual the next. Praying in the Holy Ghost, we may in various times and various seasons be flooded with a rush of Divine power. But this is similar to the experience of the mountaineer who, through cliffs and rocks, emerges on a ridge, and sees the world stretched under him. In order to obtain the endowment of the Divine power, we must first of all recognize the law of Christ, and render to it a simple and complete obedience. It is true that neither our recognition of the law nor our obedience to it can in this world be complete. But by steps we move nearer and nearer the goal. The chief hindrance to our fuller reception of the Spirit is the cherishing of sins and weights that we know to be such. Not until these are laid aside, not until what we call secular life is handed over to



the Divine ruling, can we know the power of the Spirit. It strikes us that there never was so much talk about self-sacrifice among Christians as there is to-day. Men exhort each other to sacrifice this and the other thing, and yet perhaps never was sacrifice less apparent among Christians. The seeming is not necessarily the real; there may be genuine sacrifice in a life outwardly profuse and splendid. But there have been days of visible sacrifice in the Church, and these have been the days of the Church's true glory. It may be feared that often the Church is living on the memory of past heroism. Only those who make the sacrifices are not much in the way of talking about them, and they are not willing to call them sacrifices. Such is the exhilaration and glow that come to them when, in a true devotion, wealth and friends, and even liberty and life, are given to the service of Christ, that the thought of pain passes and the note of joy rings clear. The great masters in the love of God have spoken plain and terrible things about surrender. If the Church is losing power, may not the chief reason be found in her failure to obey the inward monition?

To live in the power of the Spirit, it is essential that the heart and mind should dwell on things eternal and Divine. We have to think about many things. We are called or at least some of us are, to intellectual labors. The most searching intellect cannot pass be-

yond the limit of God's universe, and we wait and seek for further discoveries of His power and His wisdom. So these thoughts need not and should not carry us away from God. Perhaps the fairest side that earth can show is that of a rich and varied nature wholly subdued to Christ. Nor can we be strengthened with might by the Holy Spirit without constant and faithful prayer. There are those who have been graciously visited in their solitude. Wrestling alone, they have found the blessing; but though this be so, it is surely in the fellowship and worship of the Church that the believer grows. "Grow up into Him in all things which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." But in any case, those who are filled with the Holy Ghost must send forth their power and faith and joy. It is not possible to receive richly of the Spirit of God and to keep silence. We may pray for the descent of the Spirit of God and for His presence if we understand the sense in which we use the prayers. But we are not to forget that even as Christ has come, so the Spirit has come, and that what we need is to give Him entrance, that He may achieve His triumph in us and through us.

## Teaching, Training and Translating

ADDRESS BY REV. W. D. RUDLAND, TAICHOW, CHEKIANG

**I**N the year 1866 I had the privilege of accompanying the Rev. J. Hudson Taylor to a prayer meeting during the week of prayer. There had been a good deal of prayer going up for the Lord to open up China, but after a time Mr. Taylor rose to speak, and in his quiet inimitable way said: "Yes, I believe that it is right for us to ask God to open up China; but I believe that China is already open if only missionaries will go forward." He was right! So it has proved from that time to the present. China was, China is, open.

It was in that memorable year of 1866 that I first went out on that historic vessel the *Lammermuir*. At that time there were only ninety-one missionaries, of all missionary societies, in China. Now there are about four thousand missionaries of all societies in that land. That is a growth. And yet what are four thousand missionaries among four hundred millions of people? Can you grasp it? I cannot.

I cannot find out how many communicants there were when we first landed in China, but I have a pretty good idea of how many there are now. There are now about 200,000 Chinese communicants in the various churches. And it is an interesting and significant fact that those 200,000 converts were brought to Christ mainly by the Chinese Christians. It is to the Chinese Christians that we must look for the evangelization of China.

The work of the missionary is not simply to stand and preach the Gospel here and there, and give all his time to evangelistic work. The work of the missionary is to teach others, and set them to work. The men who set most people to work are the men who accomplish the most, and I know from experience how well the Chinese Christians can, and will work, if they are led. But you must lead them.

We have sometimes to mourn over serious cases of declension in the Chinese church. I believe that a very large percentage of these declensions are due to lack of teaching. We cannot expect the native Christians, many of whom are unable to read, to grow in grace if they know nothing about the Bible, and, it may be, have no one to teach them.

We rejoice in the revival that is going on in China just now, in the thousands who are confessing Christ. But I am pretty certain that a great many of them will not stand long without good teaching. They must have it, and just now we greatly need missionaries to teach these people.

But let me take you in thought to Taichowfu, in the Chekiang province. That station was one of the first two opened after we reached China. It was opened in 1867. Mr. Meadows, our senior missionary, had been out there four years before we arrived in the *Lammermuir*. He and Mr. Jackson went to Taichowfu and began the work. Three years after Mr. Jackson removed to Wenchow to help Mr. Stott there. I went down to Taichowfu to fill the gap for a time, and I have been filling it ever since, and hope to fill it a wee bit longer.

Well, when I went down there two persons had been baptized—only two, and there was a large district allotted to me, with four cities around the center of four counties. During the first ten years the work was very uphill and very slow. But I spent a good deal of that time teaching the few native Christians, and to this day some of those early Christians are still the backbone of the work. Since then two thousand nine hundred and sixty persons have been baptized from that center. There are now one thousand four hundred and ninety-nine communicants. The work is divided



up into four centers. For quite a number of years I looked after those four centers myself, with their thirty-two stations and out-stations. But about ten or eleven years ago the district was divided into four, with foreign missionaries in each city. Those four cities are included in these statistics.

Since I went back to China nearly nine years ago, a great deal of my time has been given to another work, namely, translation of the Scriptures. I began, some thirty years ago, to give the people God's word in their own tongue, in what is called the Romanized character, that is, the printing of Chinese in English letters. I have been working at it, as time would permit, ever since, and last year we brought out the third edition of our New Testament. That book has enabled hundreds to read God's word for themselves, who never could have read it in the Chinese character. It has been my privilege to work on these lines. But not only have we brought out three editions of the New Testament but since I went back nine years ago I have been working on the Old Testament as well, and we have brought out the books from Genesis to the end of II. Chronicles complete. Then we passed over a few of the books, and completed a second edition of the Psalms. These are being bound up with the New Testament, so that the Psalms and the New Testament form one book.

Then I began Isaiah. I found that Isaiah needed a larger vocabulary than any other book. Translating Isaiah was very stiff work. It needed all the brain power that one had, and I could only do good work at it when I felt in a fit state; but through the Lord's goodness it has been done, and a good deal of translation of other books as well.

Now this work was the very last thing that I should ever have thought of. But it was forced upon me by the necessities of the case. And dear Mr. Hudson Taylor pushed me into it, or I do not think that I should ever have attempted it. But not only have the books been translated, they have also been printed on the spot.

I have just told you of going out in the *Lammermuir*. Well, on that vessel was a printing press. I knew nothing at all about printing when I went to China; but force of circumstances there made it

necessary for me to learn about it. By and by, I was able to teach the Chinese how to use an English press, and now we do our own printing. And not only have our printers been trained, but, when the first edition of our New Testament was going through the press, one of the new printers was brought to Christ. He is now our native pastor at Taichowfu, and has been a valuable helper ever since 1879. We thank God for that. Our head printer conducts a service in his own native town about ten or twelve miles from the city, going there sometimes on a Saturday evening, and sometimes on Sunday morning and back again to his work on Monday. We have others. One young man, the son of one of my old students, has been with us in the printing office for a few years. He is just leaving to go in for study, to give himself to the Lord's work. So, you see, the printing press is a training ground as well.

Up to two years ago the work was all done on the old press that went out in the *Lammermuir* in 1866. That press is much the worse for wear, and has often given us a good deal of trouble to get it to do good work. But our dear old friend Mr. Berge, of Bristol, hearing of our need of a printing machine, laid the matter before some Sunday Schools which began to contribute toward a fund to purchase one. Nine Sunday Schools and Young People's Associations



Photo by]

A PLACE OF WORSHIP IN THE HUANGYEN DISTRICT, CHEKIANG.

[Mr. C. Thomson.

The above was originally a Buddhist temple, but the temple (together with rice fields which surround it) was given to God by a converted Buddhist priest

contributed to the fund, a Ladies' Working Meeting, a Library, and also the dear orphan children at Ashley Down. So there must be a large number of shareholders in this machine, and they will get good interest as it is busy printing the word of God. It is doing the work of several hand presses.

We are greatly indebted to that valuable organization, the British and Foreign Bible Society, for the expense connected with all this printing work. Without their help it would have been impossible for us to go forward with the work. They have backed us up in the expenses and they are still willing to do so.

The last words I heard from the shore, as I was leaving in the boat which carried me to the steam launch which was to take me to the larger steamer, were these—from five members of the Church Missionary Society—"Make haste back home and come and finish the Bible."



## Scenes of Devastation, a Result of the Riot at Changsha, Hunan



THE CHINA INLAND MISSION PREMISES AS SEEN FROM A  
NEIGHBOR'S ROOF



MISS TILLEY'S STUDY



THE INTERIOR OF A HOUSE BELONGING TO THE WESLEYAN  
MISSION



THE INTERIOR OF A CHAPEL BELONGING TO THE NOR-  
WEGIAN MISSION



THE FRONT OF THE NORMAL SCHOOL



THE INTERIOR OF THE GOVERNOR'S YAMEN

[F. A. Keller, M.D.]



## "Them that had need of Healing He Healed"

ADDRESS BY MISS C. F. TIPPET, PINGYANGFU, SHANSI

IT has been my privilege for the last seven and a half years to work in the province of Shansi, and latterly in connection with the Wilson Memorial Hospital in Pingyangfu; and to-night I want to draw a contrast between our work last spring and our work this spring. If you had gone to Pingyangfu last spring you would have found us very busy indeed. Our medical work is divided into three branches—out-patients, in-patients, and opium patients. I am now speaking of women's work, as in China women, in our part, work only amongst women. Our out-patients' days were Wednesday and Friday, and early in the morning the women would start from their villages, some very far away, and gather to our city. Had you gone outside the hospital you might have seen some very lean donkeys, and some very clumsy carts, such as you would not like to ride in, and a number of people crowded about the gates waiting for the patients who were inside. The patients gathered in the largest room we had, which was quite inadequate for the numbers; and the first thing that we did was to have a Gospel service with them. Our medical work is only a means to an end. We want the people to come about us so that they may hear the Gospel, and that they may get to know the Lord Jesus Christ as their friend and Savior. Hence the first thing that we do is to gather them together for a Gospel service. Often we have to use pictures to help these ignorant women to understand our message. After the service they, in turn, assemble in the dispensary. It is a dispensary and a consulting room all in one, for, though some part of the mission hospital has been built, as yet the women's part has not been finished, and we are working in an old building which, so far, from our hospital or medical standpoint, is most unsatisfactory for our work.

Every patient pays 100 cash, which is not quite seven cents. For this sum they can attend the hospital three times, and receive medical attention. The patients are in turn seen by the doctor, and we are very careful to try to get the right medicine into the right patient's hands. That, I can assure you, is not always

an easy thing. If a woman thinks that she can get hold of two bottles of medicine instead of one, she fancies she will get better possibly so much the quicker. And we find that sometimes they make mistakes. We had one woman who came back declaring that she was ever so much better, and we discovered that she had had two sorts of medicine given to her, a tonic and a little Condly's fluid for a wound. We learned that she had washed her wound with the tonic and had taken the Condly's fluid. That, dear friends, is only one side, but it needs a little coping with sometimes.

These women are seen. They come into contact with the foreigner, and our medical work, perhaps, is the only means which brings some of these women into contact with us. They receive kindness at our hands and they go away to their homes, and tell of what has happened, often returning bringing others with them. Thus the gospel spreads and the good name and the knowledge of the kindness of the foreigner spread also. This means that more people will come.

Then we have our in-patients. The in-patients also pay the sum of 100 cash, but they have to bring their food, their clothing, and their bedding, and to pay for firing and light. The Chinese only appreciate that for which they pay, and we think it well that they should do this. Thus we make, as far as we can, the work self-supporting, though, of course, the sum they pay is totally inadequate to meet the cost of the

drugs which are given out. The patients in the hospital are also well taught. We have a very dear old bible-woman, Mrs. Han, who in 1900 suffered fearfully at the hands of the Boxers, and to-day she is branded with the marks of our Lord Jesus Christ, for a cross was cut on her forehead at that time by those cruel men. But she is doing her work in the hospital, preaching to the women and exhorting, and she is, we say, "worth her weight in gold," nay, more; and in her we have a demonstration of what can be done when a Chinese soul surrenders itself to Christ, and works for Him.

Then there are the operations, and I am glad



MEMORIAL TABLET TO DOCTOR MILLAR WILSON AT PINGYANGFU, SHANSI, WITH MR. LI STANDING AT THE SIDE.





A LITTLE HOSPITAL PATIENT STARTING FOR HOME AFTER RECOVERY. HIS MOTHER IS HOLDING HIM ON THE "MOUNTAIN CART" AND HIS FATHER IS RIDING A DONKEY.

to say these often result, as we may say, in the blind seeing, and the lame walking; for, perhaps, you do not realize that native medical help is barbarous and cruel in the extreme. Let me cite one case, because I do want to-night to bring home to you the need of China and the need of medical men and medical women to go forth in the name of our God, healing the sick and preaching the Gospel.

A young woman was brought to our notice, who was led in by her mother. She could not see the way; and, when enquiring into her case, we asked what was the reason of this distress and this condition. They told us that some time before she had had very sore eyes, and they had called in the native doctor. He had done what he thought proper. He got an ear of wheat from the field, for it was harvest time, and he turned back the delicate mucous membrane of the eyelid and rubbed it with the rough ear of wheat. The result in this case was partial or perhaps total blindness for life. In another case a little girl was bitten by a wolf. Her father rescued her, and as quickly as possible they got a fowl, plucked it, skinned it, and laid the warm skin upon her while she was bleeding painfully. The result was a fearful condition of the child, and only in answer to our prayers was her life saved.

And then a word about our opium work. Possibly most of you know that Shansi is the province where opium is more largely grown than anywhere. Two years ago I traveled in a district, the most fertile in the pro-

vince, where the whole river bed was one blaze of poppies, beautiful indeed to look at, but carrying the germ of destruction and death. Last year I went into the same district, and, after traveling five days, I did not see one single poppy. China is doing her work in this way, and we may well honor her to-night.

When our opium patients come in, they have to pay a sum which, partly, if not altogether, covers the cost of the medicine which they receive for breaking off. They

stay in our hospital for one month. They bring their food, their clothes, and their bedding, and they pay for fire and light. They have to conform to the rules of the hospital. Each day they are expected, along with all the other patients to repeat one text of Scripture, and this, seeing that many of them have never learned a character in their lives, is no slight ordeal for them; but it is wonderful, and I can tell you, dear friends, that it does our hearts good to listen to their stammering accents repeating the word of the living God, for we do believe that it is the Word of God which will bring revival to the people of China, and that it is the only thing which will truly save them. After these patients have been with us a month they go home.

And now just one word about the weakness of our medical work. They go home; they go back to their villages; and, in all probability, all the doors in that village are thrown open to us. Many of the women, when they are leaving us say: "Do come and see us, do come and preach the Gospel to us; do come and see our friends;" and we can go into those homes, and possibly may get perhaps all the women in the village



ANOTHER MODE OF TRAVELING IN THE NORTH. A BABY IN EACH BASKET SUSPENDED FROM THE SHOULDER OF THE MAN IN THE FOREGROUND.



around us. They have heard about us; they have heard about the treatment and about the kindness that has been shown to them, and they are anxious to see the foreigner. Thus we have unique opportunities of preaching the Gospel, *but*—and, oh, friends, alas! that there is this “*but*,” and would to God that you could realize the fact—*but* we are undermanned, and because we cannot leave the hospital, and because we have too much to do—we are unable to tackle the work which is daily pressed upon us. We cannot go out to the villages. We cannot follow up these cases; we cannot preach the Gospel as we would; and consequently, perhaps, all these women are lost. We lose sight of them, whereas, if we had workers enough to cope with the demand and to go out to preach the Gospel and follow up the work, we might have many, many more results.

Now, that was Pingyangfu hospital in the spring last year. We had more than we could do, and we were practically refusing patients daily, for we had no room to take them in. But to-day—and, oh, I am glad of this opportunity to-night to tell you about it, for I want you to get the facts not only into your ears but into your hearts—to-day the hospital at Pingyangfu is closed! The door is shut. Why? It is through over-pressure of work. Nature will only stand so much. Dr. Carr was obliged to leave on furlough, and there was no medical man forthcoming in his place. Consequently the hospital to-day is closed. Mrs. Carr and myself had to perform the sad duty last autumn of closing the hospital, and I can tell you it was a heart-breaking thing to lock those doors and stow away the drugs, knowing that they could not be used. Before I left there was word coming in from many of the cities around and from many of the officials, asking when the doctor was coming back; and the only answer I could give was, “I do not know.” There is no medical work going on there at present.

I wonder, is there any medical man or medical woman or nurse in this hall to-night. I do want to tell you that a work with unparalleled opportunities, and the need for which is enormous, is closed because there is no one to enter in, because there is no man at home who is willing to go out and fill the place. We cannot believe that it is so. Surely it is only because you do not know. But, friends, you know now, and I would charge you in the name of our God to lay this on your heart and not forget it; and, as you go about from one to the other speaking of the need of China, oh! will you not do all in your power to help the work forward; and will you not pray that a medical man may be forthcoming to go to fill the vacant place, or to assist in the work?

But, not only so. It took me seven traveling days to reach the railway when I came home; and what did

I find? I passed through several mission stations, and in everyone the cry was, “We are undermanned. Our hands are tied and our work is crippled because we cannot cope with that which comes upon us.” We are overwhelmed with the work which comes upon us in our daily routine, and people are being lost, and we are losing them because we cannot cope with the work. And, more than that—and perhaps those of us who have been out realize this more than anything—valuable, priceless, lives are, I might say, being done to death through overwork. They are going forward as fast as they can to a breakdown. And why? Why? There is a cause somewhere. I cannot believe that this is God’s will. Is it so that the Church at home is so asleep to the needs of China that she is willing to let these priceless lives there be done to death?

Oh! my friends, in the name of God I would speak to you to-night, and I would ask that every one of you when you go home would get down on your knees and ask what is your duty towards China. I would appeal just now especially to those who cannot go. Do not think that, just because you cannot go, the work is no concern of yours. You can work as much for

China at home as we can who are in the Far East; and I do ask you that you will do what you can towards the furtherance of God’s work in that land.

There may be parents here withholding their children. Oh! will you not think of what our Lord suffered for us and think that no sacrifice is too great for Him. I hear a good deal about the sacrifices of a missionary’s life. I wish people would talk more of the joy, the privilege, the honor, of being allowed to go to China to preach the Gospel. Oh! if only friends would re-

alize what it means to be a herald of the cross in a dark land! One of the most supreme joys of this earth is to be preaching the Gospel in a village where it has never been preached before.

In closing I want to leave this word with you. In the 3rd chapter of Proverbs and the 27th verse you will find these words: “Withhold not good from them to whom it is due, when it is in the power of thine hand to do it.”

“Were the whole realm of nature mine,  
That were an offering far too small.  
Love so amazing, so divine,  
Demands my soul, my life, my all.”

“Every believer is only blessed that he may carry God’s blessing to the world. Cry to God that His people may know this, that every believer is only to live for the interests of God and His Kingdom. If this truth were preached and believed and practised, what a revelation it would bring to our mission work—what a host of willing intercessors we should have. Plead with God to work it by His Holy Spirit.”



MRS. CARR AND MISS CARR STARTING FOR A VISIT TO THE VILLAGES.



# Declension! Confession! Restoration!

ADDRESS BY F. E. SHINDLER, ANHWEI

**I**T is my purpose this evening to tell of Revival work in our station at Ningkwofu, in the province of Anhwei. And in doing so I want first of all to refer to several things which led up to, and prepared the way for, the wonderful outpouring of God's Spirit that came upon us during nine days' meetings in the early spring of last year.

In the first place, we had, during that year, a time of great unity and mutual enjoyment in the work. As the winter came on we held a series of special meetings at different centers, and these meetings were greatly blessed.

During that winter, too, Miss Webster, who was in charge of the boys' school in the city, asked the boys whether they would like daily prayer meetings to be started to ask God to bless them in a similar way to that in which he has been blessing school work in a station near by. These meetings were carried on for a fortnight, and at the close a gracious visitation of God's Spirit was vouchsafed.

Not only were meetings of this kind held among the schoolboys, but they were held also among the women, with similar results. For some five weeks, with a short break at the Chinese New Year, daily prayer meetings, for revival, were held in the city, and similar meetings were encouraged in the out-stations. Guided by the Word of God, and by prayer, the workers decided to hold a large gathering in the city, to which all the baptized Christians from the eight out-stations should be invited. As Mr. Goforth was unable to come to lead the meetings, we invited Mr. Westwood, and his evangelist, Mr. Hsieh, from the neighboring station, Nanchangfu.

The meetings commenced on a Saturday, and closed on the following Monday week. We had our schoolboys present, some twenty from the city, and some forty from the out-stations around. By the Wednesday we numbered somewhere between one hundred and fifty to two hundred people.

The meetings, as I have said, commenced on the Saturday, but, until the Monday night, nothing out of the common occurred, except that there was in our midst an unusual spirit of prayer. The prayers were short and to the point; and, as has happened elsewhere in this wonderful movement, several persons would often rise and pray at the same time. On the Monday evening, when the address was finished, one of the schoolboys rose to pray, and was quickly followed by another and another, and there were smothered sounds of weeping. In the course of a very few minutes the class of thirty-two boys were weeping bitterly, and the sound of their crying could be heard all over the compound. We tried to do something to comfort them and direct their thoughts, but found that all we said was unavailing. The Spirit of God had begun a work among them, and we had to stand aside. By and by one of the boys arose and confessed to some sin which had been brought to his remembrance. He was followed by another and another; and the remainder of the time of the meeting was taken up by these schoolboys confessing their sins. It was a touching sight, at the close of the meeting, to see those boys rise and go up to one another and take hold of one another's hands confessing to

differences that had arisen among them, and making friends again one with another.

During that evening meeting the work of the Spirit, so far as one could see and hear, was among the boys. But a preparatory work was also going on among the adults in the meeting; and the following morning—Tuesday—before the address, our three evangelists spontaneously came forward and, commencing with them, the whole meeting was given up to confession of sin. One felt, on the one hand, a sense of shame, and on the other, a sense of deep gratitude to God for this purifying work which He was doing in our midst. I will speak of the three evangelists.

First, Mr. Hsieh. He is a scholarly man. He has been an elder in the church for quite a number of years, and a faithful worker during a long time of service. He came forward, followed closely by the two other evangelists, who sat on one side, waiting till he had finished what he had to say. He ascended the platform, and, with a face which indicated how deeply the work was going on within him, began his confession by saying, "I am unworthy to stand in the presence of God." And so he knelt down on the platform, and for some time confessed sins which had been brought to his remembrance, out of the long past and more recent years. And as he closed, confession turned into prayer that God would enable him to be in the future an ambassador of Christ such as his heart desired to be.

Then, Mr. Li, the second evangelist, a very promising young man of some twenty-four years of age, came forward. What seemed to have impressed him most was his lack of the Holy Spirit's power in his ministry. His had been a ministry in which he himself had been prominent, and Christ had been rather in the background. He also referred to several people in the district towards whom he had not shown a truly friendly and loving spirit. Some were in the meeting, and he asked them to rise, and he sought their forgiveness.

And then evangelist Wang stood up to confess. He had been one who had given us much sorrow and anxiety for the previous two years. He had allowed himself to become entangled in business matters connected with his son, and in this way his work in the church had been neglected. Not only so, but a great difference had arisen between him and an elder in the out-station where he was stationed, and thus the work of the station had been a great deal hindered. We had been praying much for this man. He came forward several times before he got really clear, but what he said covered all the points for which we had been praying for so long.

During those meetings we saw what was quite unusual and contrary to Chinese ideas of propriety, justice and right, between man and man. For instance, our pastor got up and confessed to a trouble which we knew had existed between him and his wife for several years, and in the meeting he sought his wife's forgiveness. In another case a man got up and confessed to his younger brother. In another case a father got up and confessed to his deficiencies in the family, and there were many other things of this kind, which could only have come about through a deep work of the Spirit of God, such as we saw in those meetings.



## Our Shanghai Letter

BY REV. J. W. STEVENSON

SINCE my last letter, dated May 31st, I am glad to report that things have considerably improved in Changsha. Mr. Veryard has returned and Dr. Keller and he are living quietly in the city carrying on the work. I was sorry, however, to hear that Dr. Keller had had some fever, but he was better when we last heard. The Chinese officials asked for a formal letter from him, embodying the Mission's decision to make no demand for indemnity for losses sustained, and this letter was sent to the Customs Tao-t'ai, signed by Dr. Keller and Mr. Hollenweger, covering the Mission property of our own in the city, and also that of the Liebenzell branch outside the south gate, as well as all personal losses of the missionaries.

In a letter by Mr. Owen from Changteh, dated June 14th, he mentions a most disastrous flood having occurred, in which the crops have been entirely destroyed in the district round the city. They had rain for ten days, day and night, and during this period the river rose twenty-three feet; the embankments gave way, and the city gates had to be closed to keep the water out. The river, at the time of writing, was fifteen feet higher than the level of the city, and was only kept from flooding the city by the high wall. This, of course, is causing great suffering. We notice that the officials have been sending rice

from Hankow to relieve the distress of the people.

We have also heard of a very disastrous fire at Wanhien, which destroyed nearly half the city, a number of the Christians having lost their all. At one time our own property was in great danger, but God graciously protected it, in answer to prayer.

We are glad to hear that Mr. Ernest Taylor is making a good recovery, and we hope that the rest during the summer will thoroughly set him up.

We are sorry to hear that in Chefoo thirty of the children are ill with measles, and ten with chicken-pox. Miss Herbert has gone to Chefoo to assist with the nursing during the summer. Miss Giles has arrived safely in Chefoo.

Mr. and Mrs. Easton reached Hanchung on the last day of May, having spent a few days at Sisiang, Yanghsien and Chengku en route. They did not see Mr. and Mrs. Kennett, who had left for Laohokow,

where they have arrived safely, and will spend the summer at Haishan. Mr. Kennett's health is most unsatisfactory; we hope that he will improve somewhat during the summer.

We continue to hear cheering accounts of the blessing resting upon the meetings conducted by Mr. Lutley and Mr. Wang in Szechwan. We are expecting to have the pleasure of seeing Mr. Lutley here next week.

Mr. Muir mentions that he had returned to Batang, after an extended journey through Kiangka, Draya and Chamdo; and Mr. Herbert from Tatsienlu mentions that he had paid a visit to the Kiarong states, and that he had good success and blessing all the way. They sold five hundred Gospel portions and distributed a large number of tracts; there were also many opportunities for quiet talks along the road with

small groups of listeners, and they found the people very friendly. Mr. Edgar had paid one visit to Batang, and had returned to Tatsienlu in order to escort his family to Batang.

Mr. Alexander Miller, who has been for the last eight months holding special Bible-schools throughout the province of Chekiang, has been greatly encouraged. He mentions that he has visited thirty-four chapels in sixteen hsien districts. These Bible classes have

been greatly appreciated by the missionaries, and we believe have been attended with much blessing to the Chinese.

Within the last few weeks the condition of things throughout the country seems to have improved considerably, judging from the letters which we have received, and good harvests have been reported in a number of the provinces, which is cause for much thankfulness to God.

Jesus, seeing the multitude, was moved with compassion and He said—"Pray"—"Pray ye the Lord of the harvest." Again He saw the multitude and was moved with compassion and said—"Give"—"Give ye them to eat." Before His ascension, still yearning for a perishing world—for whom He died—He again commands and says—"Go"—"Go ye and preach the Gospel to every creature."



TEA GARDENS IN NATIVE CITY, SHANGHAI



## Tidings from the Provinces

### Personal Notes

Miss J. A. Craig, of Chefoo, China, Miss A. C. Lay and Miss E. A. Ogden, of Kiangsi Province, Mr. and Mrs. G. H. Seville and Mr. and Mrs. McRoberts, of Chekiang, have recently arrived in America and are spending their first months of furlough with their home friends.

### Topics for Prayer

We would ask our readers to be in special prayer for those parts of China where famine conditions already exist, and others where there has been such failure of the crops as to make famine almost inevitable. The awful distress and need of food is one of the causes for unrest among the people.

We also ask that definite prayer be made in behalf of all who take part in the evangelistic campaign which will be carried on in connection with the Nanking Exhibition. Shall we not ask that the results, spiritually, may far exceed our petition and thought.

May remembrance also be made of those who are home on furlough, that those who especially need restoration physically in order that they may return, may be restored, and thus have the desire of their hearts, that of filling the ranks, and helping in the field, where the need is so great that words are inadequate to express it. In this connection, too, we would ask prayer for those who hope to go forward this Autumn, both for those who expect to return, and very especially for those who are going for the first time.

### News Notes

Liang Ping-long, a Java Chinese, paid \$10,000 for the first ticket of admission to the Exhibition, in honor of which piece of generosity entrance was free to-day.

A Chinese telegram says that Prince Kung, who is chief Anti-Opium Commissioner, has received many anonymous letters, accusing some officials in the various ministries of still being addicted to opium smoking. The Prince, therefore, intends to summon them for a strict test as to their habits.

The Chinese people are deeply interested in the Nanking Exhibition; from twenty to twenty-five thousand people visit the grounds daily, and great is the delight at the beautiful effects when the twenty thousand lights are turned on at night.

Few, however, understand the strenuous efforts being made by the

united missions to utilize this unique opportunity for acquainting the Chinese, who will flock from all parts of the Empire, with the purpose and principles of missionary effort.

The Committee in charge of the Evangelistic Campaign have made satisfactory arrangements with the authorities for a good site at the very gates of the Exposition. \$500 has been spent on the grounds, \$600 on the grading and bunding along the canal, whilst \$4,200 has been expended on building a handsome erection, standing back fifty-five feet from the main entrance road. This will be used for gatherings, rooms for discussion, rest rooms, bed-rooms, etc.

It is also hoped that in the rear of this building a larger auditorium will be erected. Funds are urgently needed for what has been done and for what is further planned, and also for bringing preachers from different parts of China. It is hoped that, among prominent Chinese pastors, the famed Rev. Ding Li-mei, of the north, will be able to spend a month at least in the preaching services. In addition to these such foreign helpers are expected as President King of Oberlin; and Messrs. W. W. White and R. W. Rogers, in addition to the foreign missionaries.

The Chinese Imperial Post Office has made a new departure in the inauguration of a motor-boat service between the large towns of Shingteh, Puyuan and Kashing, thus connecting these centers of the silk industry with the Chekiang Railway at Kashing. The boat is running on such a schedule as to enable passengers and mails to catch the train for Hangchow and Shanghai. The boat is well named the *Progress*. She is thirty-four feet long by over five feet beam, and is fitted with a 15-20 H.P. Kelvin motor which uses kerosene only and drives her at the rate of nine miles per hour. She was built under the personal direction of Mr. Pape, District Postal Accountant at Hangchow. She looks a very trim craft, and is no doubt comfortable for passengers, though I have had no opportunity to try her. We wish the authorities every success in this new venture and hope that it will prove such a paying investment, especially in rapid transit for mails, that similar boats will be put on other runs. There cannot be a smart, up-to-date postal service without such craft in this country where the roads are all canals. With the words: His Majesty's Imperial Post, in large type on her cabin roof and the dragon flag flying at her stern, the boat should prove a good advertisement

for the I.P.O., and impress the people with the fact that the Post Office has come to stay, and wants to go ahead.

According to the Chinese Press, Wu Cho-mu, a Chinese resident in Japan, and consulting Member of the Provincial Assembly of Chekiang, recently petitioned the Governor of the province to the following effect.

He says that, in the course of business for over thirty years abroad, he is aware that Chinese residents in foreign countries number many millions, and Chinese imports and exports amount to *one fifteenth* of the world's trade. As China has neither men-of-war to afford maritime protection, nor has she many merchant steamers to carry goods, she has been dependent on others in that respect, thus suffering grave disadvantages. He finds that in foreign countries volunteer fleets exist, and in such schemes the people subscribe capital to purchase ships, which in time of peace carry passengers and freight, and in case of war enlist in the navy for service. The State is thus saved the outlay of maintaining the vessels, and the scheme protects the nation as well as merchants. He says that such a plan might be adopted for China, and in consideration of the courteous treatment he received at the hands of the authorities, for which he feels grateful, he will set an example by subscribing Tls. 20,000 for a start. These may be deposited in the Ta Ching Government Bank for the sole purpose of purchasing a volunteer fleet. When a large sum has been amassed, ships may be ordered and the scheme worked into shape. He prays the Governor to telegraph to the Throne and obtain sanction for the scheme, which will be submitted later in detail for organization.

### Kiangsi

JAOCHOW—Some further extracts from my diary may be of interest to you. Accompanied by a medical student, I went out recently to our outstation, Si-shih-li-ki-ai, twelve miles away, for a week-end. We had a meeting Saturday night and three meetings Sunday, the evening meetings being well-attended, and times of blessing. After the Sunday morning service, we visited a number of houses, giving away tracts and dealing with the people, and were well received everywhere. After the afternoon service the student and I walked to the top of a hill near by to "view the landscape o'er." It was a bright, sunny evening, and in the golden light of the setting sun, the wide expanse of pine covered hills,



little lakes, cultivated fields, green and gold, with different kinds of vegetables, temples and villages, the smoke of whose evening fires ascended in the clear air, made a charming picture. After the evening service, it being bright moonlight, we walked home (twelve miles) in about three hours, reaching home just before midnight.

Easter Sunday, we decorated the church with lilac, peach blossom, and branches of the Judas tree (a tree bearing bright, red flowers, which cover the whole tree down to the roots, and had a special service, four of us gentlemen, two Chinese and two foreigners, singing a quartette. The chapel was well filled for the service.

On April twenty-fourth, two of us attended a Chinese Christian burial service. Speaking of Chinese funerals in general, they have two services for their dead, one when the body is put into the coffin, and the other when the coffin is buried. A feast accompanies the second ceremony, and because of the expense of this, if the money for it cannot be "raised," the coffin often has to wait in the house for months or a year or more. Wealthy families have the burial service in the day time and march through the streets in procession with robed priests bearing instruments of music (gongs, flutes, etc.), and carrying paper images of household goods, money, etc., which are burned to send them to the spirit world for use there. The procession is also accompanied with the firing of many crackers, which are supposed to scare away evil spirits. The poorer families have the service at dead of night, as they have not the money necessary to make the display and show so dear to the Chinese heart. The Christian Chinese have two services, the one when the body is placed in the coffin and then on the day of the burial. Then after the service all the friends return to the house to partake of food, but of course anything of an idolatrous nature is not observed. The service we attended was among the poorer class, so was held at night, necessitating our rising before midnight and getting home after 2 a.m. We were glad to have an opportunity in the service of pointing the hearers, most of whom were unsaved, to Christ, the source of comfort and hope, our messages being attentively listened to.

On May 4th I was present at the wedding ceremony of our Evangelist's daughter, the same whom I mentioned in my last letter as having been engaged to a Devil worshiper who has now been attending our services for six months. In a Chinese wedding feasts have to be provided by both the bride and bridegroom's parents, the

men and women being provided for separately. The wedding ceremony is conducted at the house of the bridegroom, to which the bride's parents do not go, so of course they do not see the ceremony. When the chair comes to carry the bride away to the wedding, she and the women in her home all wail and make a great outcry, she to show how sorry she is to leave her home, and they to show how sorry they are to lose her. The tears shed however, are not genuine ones, and can be turned on or shut off at will. A peculiar feature of the wedding ceremony is that the bride and bridegroom each sip a cup of wine; the wine is then mixed, and each takes another sip. Wedding ceremonies are performed at an unearthly hour, we having to rise at two a.m. to attend this one.

We have recently had the joy of baptizing thirteen converts at our out-station, Ching-teh-chen, and praise God for this fruit.

## Monthly Notes

### ARRIVALS

On June 19th, at Vancouver, Rev. and Mrs. W. A. McRoberts and child. Rev. and Mrs. G. H. Seville and two children, from Shanghai.

On June 26th, at San Francisco, Miss E. A. Ogden, from Shanghai.

On July 16th, at San Francisco, Miss I. A. Craig and Miss A. C. Lay, from Shanghai.

### DEPARTURES

On March 5th, from Shanghai, Mr. and Mrs. J. Meikle, for England.

On May 28th, from Shanghai, Mr. and Mrs. C. A. Bunting and child, for England.

### BIRTHS

On June 27th, at Dunnville, Ontario, to Mr. and Mrs. W. A. McRoberts, a son (Reed Augustus).

On April 7th, at Paoning, Szechwan, to Dr. C. C. and Mrs. Elliott, a son (Charles Evans).

### DEATHS

On May 9th, at Kiehsiu, Shansi, Miss B. J. L. Reynolds, from typhus fever.

On July 5th, at Hangchow, Chekiang, Rev. Wm. John Doherty, Principal of the Bible Training Institute, eldest son of the late Mr. John Doherty, 5 Clooney Terrace, Londonderry, Ireland (by cable).

## Baptisms

1909

### SZECHWAN—

Suitingfu and out-stations - 15  
Previously reported 2,885

Total 2,900

### ANHWEI— 1910

Shucheng - - - - - 5  
Hweichow - - - - - 6  
Yingchowfu and out-station 14  
Ningkwofu out-stations - - 10  
Chihchowfu - - - - - 1

### CHIHLI—

Hwailu and out-stations - - 30

### CHEKIANG—

Wenchow and out-stations - 42  
Lungchuan and out-stations 49  
Chuchow - - - - - 18  
Sungyang out-stations - - 16  
Ninghaihsien - - - - - 4  
Fenghwa and out-station - 10  
Tunglu out-station - - - 7  
Tientai - - - - - 6

### HUPEH—

Kuhcheng - - - - - 2

### HUNAN—

Yüanchow - - - - - 1

### HONAN—

Mienchi - - - - - 6  
Taikang out-stations - - 11  
Sihwa and out-stations - - 14  
Sinanhsien - - - - - 1  
Honanfu - - - - - 5  
Yungning - - - - - 4  
Hiangcheng and out-stations 30  
Kaifeng - - - - - 12

### KANSU—

Tsinchow and out-stations - 8

### KIANGSI—

Kienchangfu out-station - - 3  
Fuchow - - - - - 31  
Takutang - - - - - 4  
Jaochow out-station - - 13  
Iyang - - - - - 1  
Yüanchow - - - - - 1

### KWEICHOW—

Tsunyi and out-stations - - 7  
Anshunfu and out-stations - 7

### KIANGSU—

Antung - - - - - 48

### SZECHWAN—

Chungking - - - - - 8  
Kiangchow and out-stations 31  
Kiatingfu out-stations - - 7  
Kwangyuan and out-station 5  
Shunking and out-station - 3  
Paoning out-stations - - 31  
Yingshan - - - - - 17

### SHENSI—

Sianfu - - - - - 10  
Lantien and out-stations - 12  
Weihsien - - - - - 8

### SHANSI—

Fengchen - - - - - 9  
Tsoyün - - - - - 5  
Ishih - - - - - 13  
Pingyangfu and out-station 5  
Tatungfu and out-station - 8  
Yicheng - - - - - 4  
Chiehchow and out-station 9  
Puchowfu - - - - - 8  
Pingyaohsien - - - - - 13  
Hotsin - - - - - 21  
Chaocheng - - - - - 53  
Hungtung - - - - - 21

Previously reported

Total 749



## Editorial Notes

IT is not often that a newspaper correspondent in China recognizes the value of foreign missions and speaks favorably of its work. The correspondent of the *London Times*, however, is a man of a different kind, and he has many times acknowledged the value of missions as being carried on in that empire. Recently, this correspondent has been making an extended tour in the west of China. He has come thus, into the northwestern portion of that land, and he has met there Mr. Hunter, of our Mission. In his report, published in a recent weekly edition of the *Times*, he writes as follows: "In Urumchi, one Englishman has made his home. Mr. G. W. Hunter, of the China Inland Mission, is one of the most widely traveled men in the province. Of fine physique, well equipped with a knowledge of Chinese and Turki, he works untiringly as an evangelist and colporteur. Already he has visited nearly every important center in the new dominion. He takes rank with the most distinguished and tactful pioneer missionaries sent by England to China." Such words speak as well for the correspondent as for the missionary to whom they refer.

The reports presented to the Edinburgh Conference have brought out some interesting and some deeply solemnizing facts. Among these there has become prominent the fact of the utterly inadequate provision which the Church has made for the evangelization of the world, and hence the terribly destitute condition the world is in. One report declares that, in sections not included in any existing plan of missionary operation, there are one hundred and thirteen millions of people wholly untouched by the Gospel. These millions are veritable outcasts from the compassion of Christians, they being beyond the thought and effort of those who have been put in trust with that Word which might make for their salvation. To add to these peoples those others who, though nominally provided for, are not actually so, would increase the number to a startling degree. And all this is true at a time which is nearly two thousand years after Christ's command to His people to, Go!

One of the speakers at the Edinburgh Conference gave the following statistics. He said that the present population of the non-Christian world is from 1,000,000,000 to 1,200,000,000, a conception of which could be obtained by remembering that this was an approximate estimate of the number of minutes which have elapsed since the beginning of the present era. Again, the entire missionary force for the evangelization of these multitudes numbers about 20,000 men and women, only enough to fill the Synod hall—where some of the meetings of the Conference were held—about eight times. And finally, Christians gave to missions last year a sum amounting to about \$25,000,000, which represents roughly a gift of only two cents a year for the evangelization of each member of the non-Christian world. Such statements as the above show the seriousness of the present situation both at home and abroad. There has been a great deal of talk about the progress being made by missions—and there is much in respect to this for which we should be thankful—but it is evident that the neg-

lect of Christians is greater than their effort, and their failure is greater than their success. A new and great advance movement is needed, and that immediately.

There was much in connection with the Edinburgh Conference for which God's children may be devoutly thankful. It is well that a representative body of Christians has brought out openly such facts as the above. It is helpful too, that men of different denominations have faced their relationship to one another and their mutual obligations toward a perishing world. But we confess that there were certain developments which took place in connection with the Conference which we cannot but regard with deep concern. It is evident that the dominant note throughout the sessions was that of mission and church union, and that this note was finally sounded so frequently and loudly that it came to mean to some minds nothing short of a union among all bodies bearing the name of "Christian," including the Roman and Greek Churches. We do not hesitate to believe that there are true children of God in these last communions; but to recognize these, and other similar systems, as integral parts of the Church of Christ on earth is more than some of us can conscientiously do. To propose union with such, therefore, seems to some of us as nothing short of an exceedingly grave departure from God's truth, and we should regard any real action in this direction as apostasy of the most serious sort.

"The entrance of Thy words giveth light." (Psalm 119: 130.) It is peculiarly incumbent upon Christians in these days to search God's Word with new intensity of mind and heart. In the first place, many strange interpretations are being given to it; and in the second place, such new conditions are prevailing as make it necessary to secure such additional knowledge as is required for these conditions. We note in a certain large railway station that many passengers stop daily before the great station clock in order to make sure that their watches are running in accordance with it. A similar thing is needed in our spiritual experience. There are many causes operating to put our thoughts and lives out of harmony with God. But God has given us His Word, by which we may regulate our lives according to His will for us. This Word, therefore, is our standard, the one, only and final standard of life. If we are in harmony with it, we are right with God; if we are out of harmony with it, we are wrong with God. And it is well to remember, in the last case, that nothing will make up for the loss which we must sustain if we are not in harmony with the Word. No popularity, no aggregation of numbers, no apparent success, no supposed worldwide victories will take the place of a humble compliance with God's Truth, for this alone will bring us under the divine blessing and will make for true spiritual progress and development. Let us go back then, again and again, to this source of all true knowledge and inspiration, knowing that in this light there is no darkness and that there never can be any darkness which this light may not illuminate.



# CHINA'S MILLIONS

TORONTO, SEPTEMBER, 1910

## "Remember My Bonds"

Address at the Annual Meeting, April 19th, by the Rev. W. Y. Fullerton, of Leicester

**W**HEN the great missionary of the West wrote to the saints at Colosse urging them to be loyal to Christ and, in the course of the letter, penned the most glowing words that are in the New Testament about our Lord, between the salutation and the benediction, quite at the end of the letter, he said some very tender and human words, namely: "Remember my bonds." Now, I, as a man who has been privileged to see many of the missionaries in the East, would like to say on their behalf a thing which they are not very likely to say themselves. When they come to us we want to hear of their calling and of their success, of their toil and of their hopes, of their thrifty expenditure of money and their prodigal expenditure of life. But we do not often hear of their renunciations and longings; and yet I think it is well that we should bear these in mind; even an Apostle said: "Remember my bonds."

Now, I think that we should remember the burdens of these our brethren so as to evoke our sympathy for them in their great work. There are not many of them, of course, that are called to bear an actual chain for Christ, though we remember that Judson in Burma, and recently some in China have had actual bonds upon their bodies. But I question whether anybody has ever gone as a missionary for Christ in a distant land without suffering for it. That is no reason why people should not volunteer; for, if the sufferings of Christ abound, the consolations of Christ abound also. In this very letter to Colosse the Apostle says, "I rejoice in my sufferings for you," and it is not with tears but in triumph that he says, "Remember my bonds."

And yet, though we honor these missionary brethren and sisters of ours for their work, it is well to remember that they serve by their sufferings as well as by their toil; and I think that in great measure it is given specially to the missionaries to "make up that which is behind in the sufferings of Jesus Christ in their flesh, for His body's sake which is the church." Not these redemptive sufferings of our Lord which are finished and which are complete for ever, but His sufferings which are for the winning of His redeemed people, and for the full manifestation of God's love, and for the perfecting in His body of that priestly ministry and compassion to which we with Him are called. There is a passive as well as an active side of the life of the missionary, and he does much by what he bears as well as by what he does. I think that if you read the history of Christianity you will see that all through the centuries, wherever the name of Christ is brought into a new land, there soon comes a testing time. It was so in the early church; it was so in our

own land; and it has been so in China. We are constantly going back to the memorable year 1900. Do not think that the suffering of that year is over. I have met in China people who to-day have shattered nerves because of it, and weak bodies, and a memory of horrors that are so awful that you dare not speak to them of the events of those days. I have seen in Pingyangfu a woman with the cross marked on her forehead—a plain peasant woman, but there is no doubt as to whom she belongs. The glory of Christ is in her eyes. And there is many a missionary with the cross deep printed on his heart. And not only in China is this true, but in all mission countries. And so I would ask on behalf of the missionaries that you remember their bonds. There are chains that are not so heavy, perhaps, as iron fetters, and yet they have to be borne longer. People who go to these foreign lands have to put up with many inconveniences. One of the brightest women that I met in China said: "You have to bid good-bye to comfort when you go to China." She said it very gladly and brightly; and if my experience in Chinese inns is any guide I can well believe it. I remember the Chinese inns with their reeking odors, and their gaunt bareness, and their accumulated dust that, I think, really must have been accumulating from the time of Confucius; and, as for the other inconveniences, I remember that a Chinese woman who was just beginning to speak English said to her teacher: "Ma'am, in summer the inns are very bitesome."

And then there is the constant crucifixion of taste that comes to these men and women, sometimes from the repellent habits of the people, and sometimes from the isolation from the people of their own land and nation. There is the effect of the climate; and there is the constant recurrence of the feeling of malaise which cannot be reported as illness, and yet has to be borne. I think that one of the hardest things for the missionaries to bear is the breaking up of home. That splendid school at Chefoo of this Society makes it much easier in the matter of children for the missionaries of all the societies in China. But, remember that, even though that school is in China, there may be missionaries months away from it. Both father and mother and children may be in China and yet separated by immense distances. Then think of the severance for years—the children in this land and the parents yonder. I have seen little baby graves in China. I saw in one garden three little mounds that need never have been raised if the home had been a little more healthy.

Surely, it is worth while to remember these things which our friends have to bear. There are many things that can never be put into the report. I was in one



place which I need not name, and there were two young missionaries there. A bride came out from America, and her society had allowed her and her husband a modest sum of money to build a house outside the city wall. They built their house, and they watched it rising. You know how a bride would watch her new house, and she planned out a cupboard here and a press there and a store-room there, just to suit her own fancy; and the house was just finished when news came that another missionary was about to come to that city, and that he had six children. That young woman, raised in a home of luxury, said without a moment's hesitation: "These people must have our house, and we will stay in the city." There they are in the dank, dark rooms, giving up their house to the newcomers. Now, that is never reported. But I would like to ask you whether you would be willing to do that with your house here in London.

Remember the bonds of these people, and I would ask for the missionaries not only your support but your compassion. I do not think that they would ask your pity, for many of them would pity you, and they would say: "I would that you were as I am, except these bonds." But bear in mind that they have human sympathies; and do not think of missionaries as if they ever got quite beyond all the ideas that you have and all the longings for that which will satisfy their tastes and their upbringing. Why, even the Apostle Paul longed for sympathy. At this time he wrote two letters, one to the Colossians and

one to Philemon, and there are two men mentioned in both of these letters, one Aristarchus and the other Epaphras. In the first letter he speaks of the first man as his fellow-prisoner, and in the other letter, which seems to have been written almost at the same time, he speaks of the second man as his fellow-prisoner. From this I think you may conclude that

they took it in turns to stay with the Apostle and to comfort him and to give him their human sympathy in his bonds. Now, let us do this for the missionaries. Well, they do not whimper. They would not say these things for themselves. They have the heroic spirit, but do not let us take the heroic spirit for granted and do not let us withhold our meed of praise.

And I may say another thing. I would say, remember the bonds of these missionaries and their limitations, so that you may soften your criticism. Think of the Apostle of the Gentiles in prison at Rome. And think of him going to sign the letter. He takes his pen, and his hand is stiff with the damp of his prison, and he begins to write his name in large letters. He tells us in the Galatian letter that he always wrote in large letters, and, as he writes, he becomes con-



A TEMPLE IN A CLIFF IN SZECHWAN

scious of his chains, and he says, "Remember my bonds." The writing is constrained and awkward and angular. Perhaps his chain rumbled the parchment, or perhaps it slipped and blotted the parchment and he has to make an apology. "The writing is not what I would like it to be. I once could do better, and I would that I could do better now, but remember my bonds."



And missionaries are quite conscious of how far short they fall of their ideals. They can criticize themselves far more severely than we can criticize them. They say, "Remember our bonds." Think of their drawbacks. Think of them as foreigners in a foreign country, and how they have brought there all the prejudices of their upbringing. Comparatively few of them become thoroughly expert in the language of the people, and they are not sure how far they have got into the native mind.

And, again, think of them in their loneliness away from all the impact of the west and the communion and the fellowship with their brethren in Christ to which we owe so much. It is little wonder that some of them are liable to misunderstanding. It is little wonder that, putting so much stress on their own bit of work, they might begin to think that the authorities in charge of the mission are rather neglecting them for the sake of some other place. Remember their bonds, and, if you are going to criticize them, criticize them a little more tenderly. And there is many a man or woman who is glibly criticized at home, though, if you knew all that lies behind in their history, your criticism would be withheld. Remember their bonds until you are able to praise God for them.

#### "THE MYSTERY OF CHRIST"

The Apostle in this same letter says another thing about his bonds. He says: "That I may speak the mystery of Christ for which I am in bonds." "The mystery of Christ"—what is it? What is the mystery of Christ for which he was in bonds? It is this: that the Apostle had it revealed to him that the heathen, the Gentiles, were to be fellow-heirs and partakers of the promise of Christ in the Gospel, and it was because the Apostle would not abate a jot of this truth which was revealed to him that he was in bonds in the prison at Rome. And it is because our brethren say that the Word of God must not be bound that they themselves are in bonds in these far lands. "The mystery of Christ:" it is that Christ is coming to reign over this world some day. He has not begun to reign yet. He is coming some day, but not until we prepare His way. And when He comes there shall not be one nation but shall be able to offer Him some firstfruit. There shall not be one people but shall have heard the story of His life and death and be able to recognize Him when He comes. That is the mystery of Christ, and it is for the mystery of Christ that our brethren are in bonds.

The Apostle says yet another thing. He says: "My son, Onesimus, whom I have begotten in my bonds." The very bonds were turning out to the advantage of the Gospel. In another letter he says: "By my bonds the Gospel—the good news—is heard in all the pretorium." The Apostle was bound to a soldier, and the soldier was changed every now and then, and the Apostle spoke to the soldier the message of his heart. He had a great advantage over some of us preachers. The congregation could not get away. They were chained fast to him, and, however long the sermon was, they had to listen. And Onesimus was not the only one begotten in his bonds. Some of us know the little village of St. Tropez in France. Now, Tropez is supposed to be one of the soldiers bound to the Apostle Paul and won for Christ while he was bound. And I should not be surprised if our land

first heard the Gospel because of Paul's bonds, and if some of these soldiers who had been chained to him afterwards came to Britain, and if it was by the soldiers that the news of the Gospel of Christ first came to our shores. You and I to-night, perhaps, owe something to those bonds which we are bidden to remember. Who can say what shall be the result in days to come of the sufferings and the limitations and the glad endeavors of those who have gone to China and other lands for Christ's sake?

#### THE GOSPEL AND MISSIONARIES ARE WORTHY

Two brief words and I will finish. The first one is that the Gospel for which our friends are in bonds is worthy. It is worthy. The mystery of Christ is the greatest thing in our Christian faith. If we have not understood it, we have not yet begun to know the genius of Christianity. It is not out of one nation only, but out of every nation and kindred and tribe and people Christ shall gain His redeemed. And the faith of Christ is the only faith in the world that has gained a foothold in every nation in the world, and it is the only faith that ever will. So by the bonds of our friends in other lands we ourselves may become much more bold to preach the Gospel. You may doubt it here in this land, some of you, but out yonder they are living for it and dying for it—this faith of Jesus.

And the second and final thing which I have to say is this—that the men and women who are in bonds for the Gospel are worthy. I met hundreds and hundreds of them in China belonging to many districts, and I received unbounded kindness from the missionaries of this Society in long road journeys through the country; and I say to you that they are worthy men and women, and I think that, perhaps, one of the best hours that I spent in that great land was one in the China Inland Mission Home in Shanghai. After breakfast we bent in prayer one morning, and Mr. Hoste and Mr. Stevenson and others led us, praying for province after province and missionary after missionary, not looking on them as mere units of a great army, but looking on them as Christ looks on them—as men and women with human feelings and human frailties and high divine hopes. And in answers to prayers—their prayers and our prayers—we shall see the day when Christ shall free them from their bonds and free the nations from their bonds and bring in the glad day of jubilee.

All nature, animate and inanimate, is fulfilling the purpose of its creation. "Fire and hail, snow and vapors, stormy winds, fulfil His word." Are we doing so, who have been redeemed to show forth the virtues of Him who hath called us out of darkness into His marvellous light? It is said of David, that "When he had served his own generation according to the will of God, he fell on sleep." Are we serving our generation according to the will of God—doing all the good we can to our fellow-men while we have the opportunity—never losing sight of the higher privilege and duty of giving joy to the heart of God our Father, of Christ our Bridegroom, by obeying Him and keeping His commandments? How wonderful it is that we may make the Man of Sorrows the Man of Joy, just as loving, obedient children give joy to their parents!—*J. Hudson Taylor.*



## Two Messages from the World's Missionary Conference

*To the Members of the Church in Christian lands.*

DEAR BRETHREN IN CHRIST,—We, the members of the World Missionary Conference assembled in Edinburgh, desire to send you a message which lies very near to our hearts. During the past ten days we have been engaged in a close and continuous study of the position of Christianity in non-Christian lands. In this study we have surveyed the field of missionary operation and the forces that are available for its occupation. For two years we have been gathering expert testimony about every department of Christian Missions, and this testimony has brought home to our entire Conference certain conclusions which we desire to set forth.

Our survey has impressed upon us the momentous character of the present hour. We have heard from many quarters of the awakening of great nations, of the opening of long-closed doors, and of movements which are placing all at once before the Church a new world to be won for Christ. The next ten years will in all probability constitute a turning point in human history, and may be of more critical importance in determining the spiritual evolution of mankind than many centuries of ordinary experience. If those years are wasted havoc may be wrought that centuries will not be able to repair. On the other hand, if they are rightly used they may be among the most glorious in Christian history.

We have therefore devoted much time to a close scrutiny of the ways in which we may best utilize the existing forces of missionary enterprise by unifying and consolidating existing agencies, by improving their administration and the training of their agents. We have done everything within our power in the interest of economy and efficiency; and in this endeavor we have reached a greater unity of common action than has been attained in the Christian Church for centuries.

But it has become increasingly clear to us that we need something far greater than can be reached by any economy or re-organization of the existing forces. We need supremely a deeper sense of responsibility to Almighty God for the great trust which He has committed to us in the evangelization of the world. That trust is not committed in any peculiar way to our

missionaries, or to societies, or to us as members of this Conference. It is committed to all and each within the Christian family; and it is as incumbent on every member of the Church, as are the elementary virtues of the Christian life—faith, hope, and love. That which makes a man a Christian makes him also a sharer in this trust. This principle is admitted by us all, but we need to be aroused to carry it out in quite a new degree. Just as a great national danger demands a new standard of patriotism and service from every citizen, so the present condition of the world and the missionary task demands from every Christian, and from every congregation, a change in the existing scale of missionary zeal and service, and the elevation of our spiritual ideal.

The old scale and the old ideal were framed in view of a state of the world which has ceased to exist. They are no longer adequate for the new world which is arising out of the ruins of the old.

It is not only of the individual or the congregation that this new spirit is demanded. There is an imperative spiritual demand that national life and influence as a whole be Christianized; so that the entire impact, commercial and political, now of the West upon the East, and now of the stronger races upon the weaker, may confirm, and not impair, the message of the missionary enterprise.

The providence of God has led us all into a new world of opportunity, of danger and of duty.

God is demanding of us all a new order of life, of a more ardu-

ous and self-sacrificing nature than the old. But if, as we believe, the way of duty is the way of revelation, there is certainly implied, in this imperative call of duty, a latent assurance that God is greater, more loving, nearer and more available for our help and comfort than any man has dreamed. Assuredly, then, we are called to make new discoveries of the grace and power of God, for ourselves, for the Church, and for the world; and, in the strength of that firmer and bolder faith in Him, to face the new age and the new task with a new consecration.

*To the Members of the Christian Church in Non-Christian Lands.*

DEAR BRETHREN IN CHRIST,—We desire to send you greeting in the Lord from the World Missionary



A WATER CARRIER



Conference gathered in Edinburgh. For ten days we have been associated in prayer, deliberation, and the study of missionary problems, with the supreme purpose of making the work of Christ in non-Christian lands more effective, and throughout the discussions our hearts have gone forth to you in fellowship and love.

Many causes of thanksgiving have arisen as we have consulted together, with the whole of the mission field clear in view. But nothing has caused more joy than the witness borne from all quarters as to the steady growth in numbers, zeal, and power of the rising Christian Church in newly-awakening lands. None have been more helpful in our deliberations than members from your own Churches. We thank God for the spirit of evangelistic energy which you are showing, and for the victories that are being won thereby. We thank God for the longing after unity which is so prominent among you and is one of our own deepest longings to-day. Our hearts are filled with gratitude for all the inspiration that your example has brought to us in our home lands. This example is all the more inspiring because of the special difficulties that beset the glorious position which you hold in the hottest part of the furnace wherein the Christian Church is being tried.

Accept our profound and loving sympathy, and be assured of our confident hope that God will bring you out of your fiery trial as a finely-tempered weapon which can accomplish His work in the conversion of

your fellow-countrymen. It is you alone who can ultimately finish this work: the word that under God convinces your own people must be your word; and the life which will win them for Christ must be the life of holiness and moral power, as set forth by you who are men of their own race. But we rejoice to be fellow-helpers with you in the work, and to know that you are being more and more empowered by God's grace to take the burden of it upon your own shoulders. Take up that responsibility with increasing eagerness, dear brethren, and secure from God the power to carry through the task; then we may see great marvels wrought beneath our own eyes.

Meanwhile we rejoice also to be learning much ourselves from the great peoples whom our Lord is now drawing to Himself; and we look for a richer faith to result for all from the gathering of the nations in Him.

There is much else in our hearts that we should be glad to say, but we must confine ourselves to one further matter, and that the most vital of all.

A strong co-operation in prayer binds together in one all the Empire of Christ. Pray, therefore, for us, the Christian communities in home-lands, as we pray for you; remember our difficulties before God as we remember yours, that He may grant to each of us the help that we need, and to both of us together that fellowship in the Body of Christ which is according to His blessed will.

## Latest Missionary Statistics

From "The Christian"

THE number of societies appointing and sending missionaries is 338—107 of these being American and Canadian, 76 British, 57 Continental, 23 Australasian, 19 South African, 3 West Indian, 8 African (beyond South Africa), 45 Asiatic. To these are to be added 203 auxiliaries to appointing and sending societies—of which 72 are American and Canadian, and 59 British. Further, we read of 239 collecting and co-operating societies—of which 52 are American and Canadian, and 43 British. Yet, again, there are 8 auxiliaries to collecting and co-operating societies—making a grand total of 788 organizations.

Under the head of contributions for one year, for work among non-Christians, we find mention made of no less than \$10,204,188.30 within the British Islands, and \$9,769,514.34 in the United States and Canada, while other sums bring the grand total up to \$24,680,295.00. Another important financial item is \$2,654,182.67 set down as the amount of contributions made by members of native churches.

The number of missionaries at work is found to be—ordained, 5,552; physicians, 641 men and 341 women; other lay missionaries, 2,503; married women, not physicians, 5,406; unmarried women, not physicians, 4,988—total (some ordained missionaries being also physicians), 19,280. To these have to be added native workers—ordained, 5,045; unordained preachers and teachers, Bible-women, etc., 92,918. The number of mission stations is 3,478; and of sub-stations, 32,009—with 16,671 church organizations.

### THE INDIGENOUS CHURCH

Coming to the native church we find that, in 1907,

the number of communicants added was 127,875, making a total of 1,925,205; though the number of baptized Christians then living was 3,006,373, with no fewer than 5,281,871 adherents. In 24,928 Sunday-schools there was a membership of 1,198,602.

Educational figures showed 81 universities and colleges, with 7,991 students; 489 theological and normal schools and training classes, with 12,543 students; 1,594 boarding and high schools, with an enrolment of 155,552; 284 industrial training institutions and classes, with enrolment of 15,535; 28,901 village and elementary schools, with 1,165,212 boys and girls; and 113 kindergarten schools, with 4,703 children.

The medical work was carried on at 550 hospitals and 1,024 dispensaries. In-patients in twelve months numbered 164,245, while 144,708 out-patients were visited, and there were 4,231,635 dispensary treatments. The total number of individual patients was 4,272,468, and of treatments 7,501,013. Surgical operations were 157,655 in number. The 111 medical schools and classes had 830 students (including 136 women), and the 92 schools and classes for nurses had 628.

Philanthropic and reformatory summaries.—Orphanages 265, inmates, 20,206; leper asylums and hospitals 88, inmates 6,769; homes for untainted children of lepers 21, inmates 567; institutions for blind and for deaf mutes 25, pupils 844; rescue homes 21, inmates 856; opium refuges 103, inmates 2,548; homes for widows 15, inmates 410; industrial homes 28, inmates 1,788.



## Three Cries from Chinese Lips

BY MRS. G. CECIL-SMITH

**D**URING the time that I have been at home several cries from China have been ringing in my ears, and urging me to much prayer for those whose need they represent. I have told these little stories at various meetings, and God has used them to arouse prayer and sympathy on behalf of China. I trust that He may yet use them as His voice to call forth some consecrated workers, who may go with the Gospel of Life to the perishing in China.

### THE STORY OF DR. TSEN

While I was living at the town of Anp'ing, an out-station from Anshun, in Kweichow, in 1893, I became acquainted with a native doctor and drug-seller named Tsen. From the first time he heard the Gospel he was deeply interested in it, and he at once began to close his shop on the Lord's Day. Every morning and evening he joined the Christians in worship, for he thought it too long to wait till the next "worship day" came round. We were much pleased with his apparent zeal, but wondered how he would stand the test of social persecution. After he had been coming for a few weeks I put the test before him: "If you really believe in Jesus as your true Savior, you should take down your picture image of the goddess of Mercy from your shop and burn it." I knew that the taking of such a decided stand for Christ would at once call forth bitter persecution from all quarters. I can never forget, nor do I wish to forget, the answer that Tsen made: "*I have been seeking a Savior for forty years, and now that I have found One, do you think that I cannot suffer for Him?*" He went home and at once took down the paper idol and burnt it. He afterwards brought me the charred stick that formed the bottom of the scroll. Heavy and subtle persecutions immediately broke out against him, and for a time he lost all peace and quietness in this world, yet the God of peace reigned in his heart through it all, and kept him steadfast. Since that time some other members of his family have been brought to Christ through his influence. I have found that his words were quite true; he had been a Buddhist devotee and a vegetarian, going about from temple to temple to heap up merit for the next life. In his blind, groping way he had been seeking a Savior for forty years.

Oh, think of that, dear friends! In all his long search he had never seen a missionary nor a Bible, nor heard the glad news of a Savior, until in the mercy of God we were sent to Anp'ing to tell the story of Jesus.

### WANG TA-KO AND HIS WIFE

Among those who came regularly to worship there were a couple of poor country people named Wang. The man had been baptized, and his wife was interested in the Gospel. They lived thirty *li*—nearly ten miles—from the city, and earned a very scanty living by the hardest of toil, but they were always regular in their attendance at the services, whether it was wet or fine. In the summer time they often arrived by nine o'clock in the morning, remaining, as a rule, until five in the evening, without a mouthful of food. On one

occasion I said to Mrs. Wang, "Don't you get very hungry before you reach home at night?"

"No," she replied, "not when I have a meal of rice before I start in the morning." "What!" I said, "are there any times when you are unable to get that?" Mrs. Wang answered, "Yes! When our rice is gone and we have no money to get more, we have only the chaff mixed with hot water into a kind of porridge."

"How do you manage to walk so far with such poor food?" I asked. "Well," continued Mrs. Wang, "there was one day when I was so faint and tired on the way home that I sat down by the roadside and cried. My husband said weeping would do no good, and that we had better get away from the main road, and go behind the hills, where the passers-by would not interrupt us in prayer. We did this, and my husband prayed that God would make the hunger of soul more real than the hunger of body." "Well, Wang Ta-ma, what then?" I asked. "Why, of course," she said, "we were not hungry after that; I got up and walked the rest of the way home, prepared a supper of rice husks, and after eating this we went to bed feeling quite happy."

Their extreme poverty is painfully manifest in this, and one would not think it possible for *them* to give anything to the Lord's work. They had, however, a great longing to give something, and it was accepted of God, according to what they had. After a time "the abundance of their joy and their deep poverty abounded unto the riches of their liberality," as the following incident will show:

As is common in Chinese houses, the guest-room was in the center of our house, with a large room on either side. It had no windows, and the only natural light that came to it was what filtered through the paper covering of the lattice-work doors. The floor was of earth, and in winter this got very damp and sodden. Moreover, our feet had worn little hollows in front of our chairs, and when the rain was heavy these became so many little puddles of mud and water. It was impossible for us to kneel in worship, and I had tried in vain to get some straw mats or hassocks for the people to kneel on. After some time I gave it up, and had even ceased mentioning it in prayer to God as a need. One very hot Sunday in July, Wang and his wife were late for the service—a most unusual thing for them—and all the other members agreed that they must have a *ague*, or such a thing would never have happened.

As I gave out the first hymn, Mr. and Mrs. Wang appeared in the doorway. They looked very hot and tired, and we wondered for a moment what were the bulky burdens which they carried on their backs. They came forward to the center of the little group of ten or twelve worshipers, and then each of them laid at my feet five nicely plaited straw hassocks, saying, "This is my present to the Church." Knowing their deep poverty I thanked them warmly, and added, "You shall be paid for these." "Oh, no! oh, don't," they replied, "we can do so little for the Lord's work, do let us do the little that we can."





A SCENE JUST OUT OF SHANGHAI

"Where did you get them?" was the question upon every one's lips, for straw was very scarce at that time, and I had failed to get anyone to make them for me. The reply gave further proof of their loving zeal. Mr. Wang said, "Well, in the day-time, when we were at work in the fields, we looked about for a little scattered straw, and then, after our day's work was done, we went and gathered it up." "But," said I, "working so hard as you do, how could you possibly find time to do this extra work?" "Oh," he answered, "we just stayed up a few nights and plaited them." My heart was very full that day as I saw these evidences of real devotion to God on the part of these poor peasants, who but a little while before had been in the darkest of heathenism. I could only think of them in their poverty as being "rich toward God," and rich indeed they are in another way also—they are being used in bringing the Gospel to their neighbors and friends.

Mrs. Wang is an aboriginal woman, of the Hwamiao tribe, and so she has unbound feet. She was never so extravagant as to walk the whole thirty *li* and back in her shoes, but instead carried them in her hand till she came in sight of the house, and then put them on as a mark of respect for the worship of God and for us.

#### CAN WE BE SAVED?

One other cry from China rises up in my heart, and I pass it on to you, as a loud appeal for help from the aged women in the almost countless villages and hamlets of China. I was about to leave Kweiyangfu for another station at Hingi, ten days' journey to the south-west, and before doing so I went out for a short visit in the country with two Chinese Christian women from Kweiyang.

Several women of seventy or eighty years of age gathered round me, and listened very attentively. I told the Gospel story as briefly and simply as possible, while they were getting dinner for my companions and me. We also taught them a very short prayer. I think they understood what we wanted them to grasp. I saw tears in some eyes as one and another said, "Why! I'm so old now, having little memory left, and I never heard this strange story before, but it is *very* good to listen to."

All too soon I saw, by the slanting rays of the

sun, that it was time for us to be going homeward, if we did not wish to lose our way among the lonely hills, as I once had.

With great difficulty did I unloose their hands from holding me by the loose sleeves of my coat, and as they saw that I must go, one and another of them said, "You'll come back soon, won't you? We do so want to hear more of these good words." My life and service were now to be in a distant part of the province, and it was most unlikely that I should again visit the villages around Kweiyang, so, very sadly, I had to reply, "No, I do not expect that I shall ever come back."

"But surely you'll send someone else, won't you?" was their next eager question, and to this also I was compelled, with a very heavy heart, to answer, "No, I can't do that, because there's no one else to send." We were obliged to hurry, so began running along the footpath between the rice fields. As we did so, the cry came after us, and it has been ringing in my ears very often since that night, "*Can I be saved with hearing only once?*" Oh! tell me, can I be saved with hearing only once?" Fellow believers who read these words, God has made us stewards of the Gospel. All the riches of God's grace therein revealed are not intended for us alone, but for "every creature" in "the uttermost parts of the earth." Are we acting as faithful stewards of the Gospel if we continue to disregard these and many similar cries from converts and enquirers in heathen lands? As the man of Macedonia called upon Paul to go over and help them, so do thousands of native Christians and earnest seekers after the truth in China, call to-day upon Christians in other lands, "Oh, brothers, who have long had the light, 'Come over and help us.' " Who will answer the call?

"Resolved—(a) That the new political and social conditions in China render it possible that every individual in the empire may now be reached with such a knowledge of the world-saving mission, the redeeming death and resurrection, and the heart transforming power of Jesus Christ as will suffice for the acceptance of Him as a personal Savior.

"(b) That we appeal to the whole Christian world to rise in its might, and, trusting to the guidance of Almighty God, realize more adequately its responsibility in this gigantic undertaking."—Resolution of the Shanghai Conference, 1907.



## In Memoriam—Rev. W. J. Doherty



THE REV. W. J. DOHERTY

esteem both of his fellow-workers and of the Chinese Christians.

For some time the pressing need of a Bible Training Institute for Chekiang has been urgently felt, and Mr. Doherty was finally appointed, with the full approval of his colleagues in the province, as the man best fitted by his gifts and training for this important and responsible post. After his somewhat recent furlough he eagerly undertook active preparations for the founding of this school. Land was purchased in the city of Hangchow, and building operations commenced. All who have had building to do in China know how trying such labor can be, and our brother's eager spirit was evidently often sorely tried.

With some diffidence, we venture to quote a few lines from a personal letter the writer of this note received from our brother in the spring of this year:—

"My own time has been fully occupied by the B.T.I. work. I am sending you a translation of the prospectus, which will give you some idea of what we aim at. We rest in the assurance that you will remember us in prayer.

"The weather has been exceedingly favorable for building, and good progress has been made. We hope to have most of the building up by the summer. Do not be surprised if I have to be included in the obituaries of next year's report. I am a walking commentary on Kipling's famous lines, which ought to be placed at the top of our 'Principles and Practice!'

'It is not good for the Christian's health

To hustle the Aryan brown,  
For the Christian riles, and the Aryan smiles,  
And he weareth the Christian down.

And the end of the fight is a tombstone white,  
With the name of the late deceased,  
And an epitaph drear "A fool lies here,  
Who tried to hustle the East."'"

"Pardon mistakes, I quote from memory. But the gist is there! Ay, that's it!"

THE death of our brother Doherty, after a long and gallant fight for life, comes as a heavy blow. The facts are altogether too pathetic, and we hardly know how to write in the presence of another of life's painful mysteries. Mr. Doherty sailed for China as a promising student volunteer in 1894, and during his time of service he has won, in a conspicuous degree, the confidence and

Though Mr. Doherty doubtless wrote half in jest and half in earnest, we have quoted these lines from his letter as a somewhat remarkable illustration of how the workers on the field often feel the strain of the work. With this letter before one, the long struggle for life has been watched with prayerful suspense, a struggle which, to the doctor's amazement, was drawn out many weeks beyond what it was thought human endurance could sustain. Will our readers remember in earnest prayer all who are bearing the burden and heat of the day, especially during this hot season, particularly remembering before God the needs of the unfinished Bible Training Institute, now deprived of its leader, with the sorrowing widow and bereaved children. May they realize the answer to the prayer of that hymn which says:—

"Be with me when no other friend  
The mystery of my heart can share;  
And be Thou known, when fears transcend,  
By Thy best name of Comforter."

## News from Hunan

Through a letter from Dr. Keller, of Changsha, we learn that things are now fairly quiet in the capital of Hunan, and work going ahead steadily. He states that he has received many expressions of gratitude from the people, and some from officials, for the position taken up in not accepting indemnity.

Referring to the new educational building at Changsha, he states that he attended one session of the meeting of the Hunan Teachers' Association, and that he was treated with the utmost courtesy and cordiality. The building has been put up entirely by Changsha capital and Changsha workmen. It will be remembered that the recent riots were in part due to the local workmen objecting to workmen from other parts assisting in the erection of the consulate, etc.

There are, he states, occasional outbreaks in other cities and smaller places outside Changsha, and a report received upon the day he wrote stated that there had been rioting at Siangyin Hsien, a city a little more than midway between the capital and the Tungting lake. This city is not a central mission station, so that it is to be hoped that missionary work has not been in any way involved.

In the light of the photographs printed in the last issue of CHINA'S MILLIONS showing the havoc caused by the rioters, one obtains a little glimpse into the present conflict between the progressive and the conservative spirit which animate China to-day. Dr. Keller truly remarks about Changsha—"A remarkable city this in a strange country!"

Since printing the above we learn through a letter received from Shanghai that Dr. Keller gives quite a favorable report concerning Changsha and conditions there. Dr. Keller was expected in Shanghai, when a fuller account relative to matters generally would be obtained. There is great cause for praise that the missionaries throughout the district have been able to resume and continue their work in a much more peaceful atmosphere than was at first anticipated.



## First Itinerating Experiences

BY MISS E. I. PILSON, FUKOW, HONAN

**M**ORE than five months have passed since I wrote in a general way of our life out here. It has been a time for which we are especially thankful, for it has had in it more of contact with the heathen world around us than any other time in our very limited experience on this great mission field.

About the middle of February, soon after the Chinese New Year, my friend, Miss Peet and I, made our first attempt to itinerate from here by barrow for a few days. It was rather a venture, as we did not know just how we should fare in securing shelter for the night: but it seemed a likely way of reaching places, off the beaten track, and we decided to take the risk. We prepared for roughing it, however, including in our equipment camp-beds, provisions, and a chafing-dish. The time following the New Year is a great holiday season, so on this excursion the crowds were large, and the native Christians with us had good opportunities for preaching and getting gospels, booklets and tracts into circulation. There was little cessation in our contact with the people; even when we reached a place of shelter for the night, there was no guarantee of privacy, and most likely we prepared and ate our evening meal under the gaze of curious eyes, peering through the windows and through the cracks of rickety old doors. The same curious gaze was probably there to scan us in the morning, so early as to make leisurely rising a thing to be avoided, and breakfast was likely to be an affair of great publicity. Later, when we emerged from our stable-like quarters, a crush was to be expected, and if there was an opportunity to mount a cart in the village street, it was welcome as affording some relief from the pressure of the crowd, and a position of vantage for preaching. At one place, after we had mounted the cart, the people thought it desirable to push the cart to another position, so we had a rather sensational ride with the crowd propelling us, but happily the cart was not overturned, and no one was run down.

In March we made another barrow trip of a few days, and again we had crowds and splendid opportunities for making known the Gospel. Later in the month we itinerated by boat for about eight days, spending the greater part of the time at a place of some size about fifty *li* from Fukow. Here there were many to hear for the first time, and it was possible to get gospels and tracts into the hands of many, though before we left some opposition seemed to develop, as we heard that some of our books had been burned. Yet, I think that there are still a good many little gospels in the neighborhood which have escaped the flames. Towards the middle of April, we left Fukow for a boat trip of about three weeks. On this occasion we went up-stream, keeping ourselves rather well under cover of our native boat, as we were anxious that the crowds should not hinder us from getting on to new ground up this little river. After a few days of this covert travel, though not without some hindrance from the curious people, we reached a point on the river near Weichuan, one of the hsien cities of this province without a missionary or native evangelist. Here we remained over Sunday, and in the afternoon

we entered the city. It was our first experience in entering a strange city, where there was no Gospel hall, and we did not know just what might happen; but we fared very well, and our natives were able to preach a little and dispose of some literature. From Weichuan we went on up-river to Changko, another hsien city. Here we remained for over three days, entering the city on one occasion. The people of this city seemed perhaps unusually well-disposed, and the opportunities for preaching were good. On our return down river we lay near Weichuan again for about a day and a half. Our arrival here was opportune, for just at this time numbers of women from miles around were coming into the city to burn incense in the temple, and many of them were attracted to our boat and heard the Gospel, some taking gospels and tracts away with them. Further down the river, we found ourselves in the midst of a fair on the river banks. Throngs of people were gathered together here. Perhaps I have not seen such vast crowds in China, and among those who crowded on the bank by our boat there must have been many from miles around, who had never heard the Gospel before.

Our last excursion was to Weishih, another unoccupied hsien city, a hundred or more *li* from here. On this trip, we had the novel experience of living in a cart for four days and three nights. To live in a cart in the inn yard, was preferable to living in the inn, especially during the warm days of the late spring. The inn where we were quartered was in the city, and as the people crowded around our cart almost constantly, except early in the morning and after dark, it was easy to get a hearing for the Gospel. Here a woman came to our cart who seemed to show unusual interest. She could read, a noteworthy accomplishment for a woman, in this part of China, at any rate. She bought a New Testament or a Bible, a hymnal and a couple of other books; and our bible-woman, in her artless, earnest way, showed her how to pray and to praise, and, if I understood aright, how to reckon the days so that she should know when to keep the Lord's Day. So we left her—alone with God's Word—in the midst of that heathen city. Yet how much better are her circumstances than those of millions of souls wrapped in the horror of great darkness that still hangs over this land. We live face to face with the dark reality of it. We hear those groping questions out of the darkness: "How shall we worship God?" "Knock your head on the ground to Him?" "Burn incense to Him?" "Who is Jesus?" Yet even in the midst of it all, how feebly do we feel the impulse of the Savior's compassion!

"Civilization is good and can effect much, but it cannot regenerate character. Philosophy is good: it can teach many things, but it cannot satisfy the mind. The latest discoveries of science are wonderful; they may transform man's surroundings, but they cannot bring peace to his conscience. By all means let a Christian people give of its best, but let the Church see that first and foremost it sends the full Gospel of Jesus Christ."—*Extract from Present Day Conditions.*



## Three Days at an Out-station

BY REV. E. A. BROWNLEE, KIANFU, KIANGSI

THREE days, Saturday to Tuesday, April 9th to 12th, were spent by Mr. Taylor and myself at An-fuh, a walled city of about ten thousand inhabitants, an out-station forty English miles from Kian. It was my first trip to an out-station and was therefore of special interest to me. We went overland, by sedan chair, and Mr. Taylor and the Chinese evangelist, who traveled with us, had opportunity of preaching to many along the way. We slept one night in an ancestral hall in a little village nestled in a grove of huge camphor trees. During the evening a service was held, the first so far as is known ever held in that village. Some forty or fifty heard the Gospel, most of them probably for the first time. At the close of the service the evangelist was talking with some of the leading men of the village who had come in. The light on the table where they were sitting failed for lack of oil just as the evangelist was reading a passage from his Bible which the men seemed interested to hear, so that the evangelist was unable to proceed. "We must hear what it says," said one of the men, and rising he walked over to the shrine where a lamp is kept burning as an idolatrous offering before the ancestral tablets in the ancestral hall. Taking the lamp from the sacred place he carried it over to the table where the men were gathered and by its light our evangelist read to them the Word of God. Surely the lamp was put to a better use. Pray that the truth made known that night may be instrumental in leading many of these out into the light of life.

The work at the An-fuh out-station has been somewhat discouraging during the last three or four years. The permanent work was opened eight years ago, and there are now only seven in fellowship apart from the resident Chinese evangelist, his wife and daughter. Of these seven one man is totally blind, another is going blind, one woman is the wife of a helpless invalid, and the other four are widows, three of whom are poor. The outsiders say: "That is what you may expect if you become a Christian." Several who a year or two ago seemed promising enquirers turned back. A change, however, has come over the work during the last six or seven months. New enquirers have been coming about, and of late

on fine Sundays as many as forty have been gathering in the chapel for worship. During the four days of our visit fourteen meetings in all were held, some in the chapel, some on the street, and one in an inn kept by a Christian. At these meetings hundreds of the people heard the Gospel. The little band of Christians who have themselves been uplifted, have fervently prayed that out from among the hundreds God, by the power of His Spirit, would draw many in whom the Christ may be glorified. Nine enquirers, three men and six women, were examined with a view to baptism and church membership at a later date. All of these, with possibly one exception, gave evidence of having the root of the matter within them. Their simple faith in Jesus was beautiful to see. When asked about "regeneration" or "the significance of baptism," or some other abstract Christian truth, often the face would cloud with a puzzled look and they

could not exactly explain. They were fresh from heathenism and only beginners in the Christian way. But when questioned about "trusting Jesus" their faces would light up as with the joy of heaven. Several of them, placing the hand upon the breast, replied: "Yes, I'm trusting Jesus, and I know he has forgiven my sins because I have peace and I am so happy here." They reminded one of the blind man who, when told by the Pharisees that Jesus was a sinner, replied: "Whether



A GROUP OF SUNDAY SCHOOL CHILDREN AT KIANFU

he be a sinner or no, I know not: but one thing I know, that, whereas I was blind, now I see." Devoutly we thank God for what he has done in An-fuh. Pray that His Spirit may yet more mightily work till there be established in that place a people for His name.

If we are simply to pray to the extent of a simple and pleasant and enjoyable exercise, and know nothing of watching in prayer, and of weariness in prayer, we shall not draw down the blessing that we may. We shall not sustain our missionaries who are overwhelmed with the appalling darkness of heathenism. . . . We must serve God even to the point of suffering, and each one ask himself: In what degree, in what point am I extending, by personal suffering, by personal self-denial, to the point of pain, the kingdom of Christ. That what costs little is worth little.—Rev. J. Hudson Taylor.



## Tidings from the Provinces

### Kweichow

**TSUNYI**—At last after long waiting the Lord has opened up our way to begin what we trust may be regular work among the women in the district where we have out-stations connected with Tsunyi. As it is about seven years since this city was opened as a station some may ask, why we have been so long in attempting to reach the women as well as their husbands and sons. In reply I would say, first, because our immediate duty was to the women of this city. Second, when the time seemed ripe for this work, there was *no one* to take up this work, for the Lord had taken my beloved sister and co-worker to be with Himself. Then again the distance between Tsunyi and our out-stations is so great that much time is taken up in traveling. Kweichow is not favored with waterways and our only mode of travel is by the sedan chair.

My recent trip occupied three weeks, ten days of which was taken up in traveling, while the balance of the time was given to preaching and teaching. Thus you will see that itinerating in this province is a difficult problem. As we see the work spreading among the men we earnestly long to go to the women also, and I praise God that it has been my privilege to have a share in such important work. Last year we were able to send our bible-woman on this round and she was much cheered by the prospects of the work. This year we rejoiced to be able to go together, our first stopping-place being Meitan, which is two days' journey from Tsunyi. Here we received a very warm welcome from the Christian men and many of the women of their families.

We held a gospel meeting for women only in the chapel that evening and it was quite full, there being some forty or fifty women present. On the Sunday we had four meetings altogether.

Our next stop was at Lungchuan, where we stayed overnight and held a small meeting at the inn in the evening. We also sold a number of tracts and calendars. The next day we went on to Mateodan, a large market place, where Mr. Li, a Christian man met us and took us to his home which is about five *li* from the market place. We remained here four days and held a meeting each evening, our congregation being composed of Mr. Li's relatives, about twenty persons in all. Mr. Li was cheered by our visit. He manifests a real interest in the spiritual welfare of the members of his household. His widowed sister

was once a vegetarian but broke her vow after hearing the Gospel from her brother. There are other things which hinder her from becoming a true follower of Jesus. She seemed to listen with marked attention when we were preaching and we had other opportunities of conversation with her. Now we are praying that she may be converted. During the day we taught the children hymns, as they had time to sit with us. We went on to another centre, Uinhsin, for a night and there had a gathering of about thirty women at the inn. The Yenchuang evangelist met us here and brought Christian men and inquirers to greet us. We then returned to Meitan where we were again warmly greeted. Here we remained for a week, during which time we held two meetings a day. The morning one was held in the home of the Christians and was for the purpose of giving definite instruction in the Scriptures to those who were desirous of knowing more of the truth. There was a regular attendance of from fifteen to eighteen women each morning—always the same women. Invariably those who attended the morning classes were at the evening meetings also.

Thus the days passed and our hearts were cheered as again and again we realized that God was with us. At the end of the week the weather began to clear, so that on Monday after the morning meeting we started off on a round of visits to the homes of some of the Christians. We visited eight homes. At one home we found that the husband of one of the younger women, and a nephew of old Mr. Liu, one of our Christians, was blind; his blindness had come on gradually with much suffering. He greeted us kindly and invited us to tell him about the things we had been teaching his wife; so we were privileged to speak for our Master to this doubly blind one. Pray that his spiritual eyes may be opened to see Jesus. That evening we had the largest congregation of the week. We first met in the chapel, but the women came in so rapidly that we invited all who had been attending the daily meetings to retire to the house at the rear, where I gave them a parting message, as I was to leave for home in the morning. Mrs. Hsiao and Mrs. Liu, our former helper's wife, took charge in the chapel, which filled up immediately. We think that over a hundred women heard the Gospel that evening. It was with real regret that I said goodbye to the women next day, promising to return again as soon as the Lord opened up my way. Mr. Hsiao is remaining

therefor a fortnight longer, specially to help those who want to learn of Jesus.

This has been a trial trip in order to get an idea of the prospects for work in the future, and I think that upon our next visit we shall be able to arrange to spend at least a few days in each place. I had hoped to be able to go on to Vinchiang Hsien, three stages further to the north-east from Lungchuan, but after careful consideration, that seemed impracticable, so we gave up the idea of my going, but if the Lord so guide, perhaps later on the bible-woman may be able to go alone.

During our absence from the station our woman's work was at a standstill, and Mr. Windsor, who already has more work than he can properly attend to, had to take charge of my woman's department on the compound. When shall we have a sister to help in all this great work?—*Mrs. T. Windsor.*

### Monthly Notes

#### BIRTHS

On June 17th, at Kiatingfu, Szechwan, to Mr. and Mrs. W. H. Hockman, a daughter (Kathleen Elizabeth).

On July 2nd, at Chefoo, to Mr. and Mrs. A. A. Ericsson, a daughter (Margit Elisabeth).

### Baptisms

KANSU—	
Fukiang	- - - - - 8
SHENSI—	
Hingping	- - - - - 20
Lichuanhsien and out-station	3
SHANSI—	
Saratsi and out-station	- - 10
Pao-t'ao and out-station	- - 6
Soping	- - - - - 1
KIANGSU—	
Shanghai	- - - - - 1
SZECHWAN—	
Kiatingfu out-station	- - 2
Chungking	- - - - - 1
Kiungchow out-stations	- - 27
KWEICHOW—	
Anshunfu out-stations	- - 167
KIANGSI—	
Nanchang	- - - - - 3
Kanchow and out-station	- 14
Changshu	- - - - - 1
CHEKIANG—	
Wenchow and out-stations	- 14
Shaohingfu	- - - - - 6
Ninghaihsien and out-stations	19
Taiiping out-stations	- - 12
Pingyanghsien out-stations	- 12
Fenghua	- - - - - 3
HUNAN—	
Wukangchow	- - - - - 2

Previously reported 332  
749

Total 1,081



## Editorial Notes

**W**E are arranging for a party of young ladies to leave for China during the present month, to sail from Vancouver upon the steamer "Monteagle," on the 20th. The party will be made up of the following persons:—Miss R. S. Thorsen, of Brooklyn; Miss Anna Kratzer, of Buffalo; and Miss Grace A. Van Duyn, of Waterloo, Iowa. It was our hope that Mr. Hoste, on returning from England to Shanghai, would join this party, but his health has been so poor that he has been obliged to postpone his visit to America by the space of another month, and he does not now expect to sail from Vancouver until the first part of November. We trust that our praying friends will remember the above young ladies as they go forth to their chosen and appointed service, that they may be fully prepared for it. We trust, also, that much prayer will be offered for Mr. Hoste, that he may be fully restored to health, and that he may be brought to America and taken back to China in the full blessing of God.

It is our privilege at the present time to be enjoying a visit from Dr. and Mrs. F. Howard Taylor. Our friends have been resident in England and Switzerland for the past few years, where they have been working upon the "Life" of their father, Mr. J. Hudson Taylor. Now, the first half of this work is about finished and ready for the press, so that they were able to come to this side of the Atlantic, at the invitation of some friends, for rest and change. They are at present at Camp Diamond, in New Hampshire, and they are being much benefitted by the open-air life there. Our dear friends have passed through many severe trials during recent years, the last of which was the death of their father, Dr. Grattan Guinness, and they need our prayers. May God be pleased to comfort and strengthen them; and may He use them increasingly as the years go on. It is not yet certain how long Dr. and Mrs. Taylor will remain in the States. It may be well to state that they will not be undertaking any deputation work here, for they will be giving themselves exclusively to the finishing of Mr. Taylor's "Life."

It is a pleasure to announce that the Mission at Toronto is to have the benefit, hereafter, of the presence and service of Mr. and Mrs. William Y. King, of Montreal. Mr. King is giving up his business in Montreal, and he and his wife are disposing of their beautiful home at Westmount in order that they may give themselves to the Lord's service on behalf of China. Mr. King will act as the Treasurer of the Mission at Toronto, and will assist Mr. Helmer in the office and in the Home. Mrs. King will assist Mrs. Helmer in the care of the Home and in the entertainment of its candidates and visitors. This provision is in answer to the prayers of many years, and we feel assured that our friends will bring to us and to the Mission a great blessing. Will not those who have so long prayed for the Mission in North America include in their prayers, hereafter, Mr. and Mrs. King, asking that they may be prepared by the Spirit for their new responsibilities, and that their lives may

become a great blessing to China. It will interest some to know that Mr. King is the brother of Miss Margaret King, of our Mission in China, and that Mr. and Mrs. King recently had the privilege of visiting her in that land and of taking somewhat extensive journeys, while in the country, in various directions.

The report given elsewhere in this paper of the death of the Rev. W. J. Doherty, is printed with unusual sorrow. Mr. Doherty had visited America several times and had much endeared himself to many here, and some of us had seen him in the midst of his service in China and we had learned to greatly appreciate his work there. We do not hesitate to say, therefore, that the Mission has sustained a great loss in his taking away. This is particularly true as Mr. Doherty had been recently selected to develop the Bible Training School idea in the province of Chekiang, and had already proved himself peculiarly adapted to that difficult undertaking. After a valiant fight against disease, death has conquered; and now, for the time being, the Bible School is without a head and its development is arrested. But God is over all, and He is blessed for ever. Deep as all such mysteries are, in face of China's need and the few workers to supply the need, we can lovingly and trustfully leave the issues with the One who sits upon the Throne. He will not forget the work which He Himself has established. Let us wait upon Him for an answer of grace and peace.

"In due time we shall reap if we faint not." (Galatians 6:9.) It is a pronounced fact in the Scriptures that we are required, by so far as we enter into the mind of the Spirit, to make sure that our service be rendered to God rather than to men. This was true in the Old Testament times and it is true in the New Testament times, for the older priests of the Aaronic order and for the present priests of the Christ order. At the same time, while our work is to be to God, it is to be also, for men. As Hebrews 5:1 puts it; "Every high priest taken from among men is ordained for men in things pertaining to God," a law which, in right relationship, pertains to us as under priests as it did to Christ as the great high priest. It is clear from this, therefore, that we serve in a double relationship, and that the performance of the one is the guarantee of blessing in the other. To the degree that we keep our eyes fixed on God, to that degree we shall be faithful toward men; and in the measure that we shall serve thus, will God accept of our efforts and make them count in benediction upon our fellows. To the obedient servant, therefore, there is no room for discouragement, for first, whether souls are saved or not, that one has the assurance that he is bringing glory and joy to the heart of Christ, and, second, that one knows that, sooner or later, his work will count for the salvation and sanctification of men. Happy the missionary who, in some lonely and hard part of the field, learns this lesson. Such an one will never give up, nor will he ever lose his joy in the Lord.



# CHINA'S MILLIONS

TORONTO, OCTOBER, 1910

## A Dreamer

*"Your young men shall see visions."*

(It used to be said that Mr. Hudson Taylor was a mystic, a visionary, a dreamer)

**A**N unknown dreamer dreamed concerning men,  
And what he saw in vision came to pass,  
For he, by faith, had stood on sea of glass  
And heard the Voice, and then had said, Amen!  
Thereat, he quickly turned from heaven to earth,  
The light of glory burning in his eyes,  
To speak what he had heard within the skies,  
To preach redemption through the heavenly birth;

And so he saw what God saw from His throne,  
And thus he wrought according to God's plan,  
And thence through years, though oft rejected, lone,  
He voiced God's message to his fellow man:—  
The dreamer died; they laid him 'neath the sod;  
But now a countless host adores his God!

H. W. F.

## Are We in the Succession?

BY REV. J. H. JOWETT, D.D.

**H**ERE, then, is a principle. The gospel of a broken heart demands the ministry of bleeding hearts. If that succession be broken we lose our fellowship with the King. As soon as we cease to bleed we cease to bless. . . . My brethren, are we in this succession? Does the cry of the world's need pierce the heart, and ring even through the fabric of our dreams? Do we "fill up" our Lord's sufferings with our own sufferings, or are we the unsympathetic ministers of a mighty Passion? I am amazed how easily I become callous. I am ashamed how small and insensitive is the surface which I present to the needs and sorrows of the world. I so easily become enwrapped in the soft wool of self-indulgency, and the cries from far and near cannot reach my easeful soul. "Why do you wish to return?" I asked a noble young missionary who had been invalided home: "Why do you wish to return?" "Because I can't sleep for thinking of them!" But, my brethren, except when I spent a day with my Lord, the trend of my life is quite another way. I cannot think about them because I am so inclined to sleep! . . . My brethren I do not know how any Christian service is to be fruitful if the servant is not primarily baptized in the spirit of a suffering compassion. We can never heal the needs we do not feel. Tearless hearts can never be the heralds of the Passion. We must pity if we would redeem: We must bleed if we would be the ministers

of the saving blood. . . . Are we in the succession? Are we shedding our blood? Are we filling up "that which is behind of the sufferings of Christ?" They are doing it among the heathen. It was done in Uganda, when that handful of lads, having been tortured, and their arms cut off, and while they were being slowly burned to death, raised a song of triumph, and praised their Savior in the fire, "singing till their shriveled tongues refused to form the sound." They are doing it in China, the little remnant of the decimated Churches gathering here and there upon the very spots of butchery and martyrdom, and renewing their covenant with the Lord. They are "filling up that which is behind of the sufferings of Christ." They are doing it among the missionaries. James Hannington was doing it when he wrote this splendidly heroic word, when he was encountered by tremendous opposition: "I refuse to be disappointed; I will only praise!" James Chalmers was doing it when, after long years of hardship and difficulty, he proclaimed his unalterable choice: "Recall the twenty-one years, give me back all its experience, give me its shipwrecks, give me its standings in the face of death, give it me surrounded with savages with spears and clubs, give it me back again with spears flying about me, with the club knocking me to the ground—give it me back, and I will still be your missionary!" Are we in the succession?



# Mohammedanism Unveiled

BY DR. SAMUEL M. ZWEMER

## THE OPPOSING STRENGTH

**I** WANT to put to you, first of all, the tremendous strength of those whom we have to meet in the strength of our Savior, Jesus Christ. I think it is a great mistake of our day for us to minimize the tremendous opposing forces to the evangelization of the world through Jesus Christ. We gain nothing by minimizing the strength of our enemy in military warfare. We gain nothing as a Church militant by minimizing the tremendous obstacles and forces which are opposed to the Gospel of our God.

## ITS AREA

And first of all this religion is strong because of its mighty area, and its vast population behind. This morning, before the dawn painted the sky red, there were three hundred thousand Moslems reciting their creed: "God is great, and Mohammed is His Apostle." At the very lowest estimate there are two hundred and thirty millions Mohammedan followers, one-seventh of the whole human race, who testify that Mohammed is the eternal and chief source of inspiration.

## ITS SOLIDARITY

Or turn from that rapid survey of the area of Islam to the fact of its solidarity. Sometimes the fact of its solidarity is challenged. The Moslem religion is solid because it has three great heart capitals. Through every one of these great capitals there come out to all parts of the Moslem world—that great body which Lord Cairns called "not a State Church, but a Church State"—one great solidarity of opposition to the Gospel of Jesus Christ. I will not take witnesses from India or China, but I will call my witness from the South India Isles. A letter came to me the other day from a lady working in the South India Isles, and she writes: "Here in our work we have encountered much Mohammedan opposition, a far more difficult thing to meet than paganism. Many Hindoos will be getting interested in Christianity, and then some Mohammedan will come and form some counterplot to lead them away." The same testimony comes from British Guinea, where Mr. Hill writes only three weeks ago in a missionary publication: "If the results of centuries of missionary effort in British Guinea are to be preserved, then the Christian Church must make a more determined effort to combat the influence of the East Indian Moslems. The struggle of the future in British Guinea is with Mohammedans." Or from Tokio comes this publication: "The Awakening of Islam. Moslems in China awake." A paper published in Tokio by the Japanese Mohammedans calls upon the twenty (some say ten) million Mohammedans in China to awake from their sleep, and to carry the cry, "The dawn of Islam," throughout the whole of the Eastern nations. Here is a religion which has two hundred and thirty millions behind it, which holds its grip on all its victories, and like a strong man fully armed flaunts itself against any opposition.

## ITS TRUTHS

Then the Mohammedan religion is strong because of its great truths. It is a mistake for us to minimise

the great fundamental truths which we and the Moslems hold in common. You and I may admit at the outset that the Mohammedan religion is strong, not because it is a religion of falsehood, but because it has in it great elements of truth. Like our American skyscrapers, built with a mere veneer of marble, that have in them great steel columns that hold the structure together, so this Mohammedan religion has in it a steel column of great theistic truth. Every one of those Moslems, if they stood on our platform to-night, could rehearse with us some of the Apostle's Creed. It is impossible to abandon wholly, or classify a religion like that with paganism.

Then the Mohammedan religion is strong because they hold its truths with tremendous conviction. Some people find fault with enthusiasm in Christianity. I tell you the enthusiasm of the Apostle Paul and the holy enthusiasm of our Master were proof of their convictions. The Mohammedan religion is a religion of enthusiasts, a religion which believes its own message up to the very hilt. I met a soldier in our western States who said: "We fought with the Maoris in the Philippines, and the women would take their children and throw them on our spears because they thought we had come to destroy their religion." If anybody should tear a single page of a Mohammedan bible in Calcutta, or Cairo, or Fez, it might cost him his life. And if any missionary were so foolish as to blaspheme the name of Mohammed, he could not remain there. It is a religion permeated with mighty conviction.

## NO CASTE

And then it is a religion without caste. Caste is the weakness of Hinduism. It shuts out the missionary, but it also shuts in the Hindu. But the Mohammedan religion levels all humanity. Allah is the Creator of rich or poor, and they meet together. There are no separate mosques for the rich or the poor in Mecca. They meet together. There is no color line in Islam, as there is, alas! in our southern States. And because of this the Mohammedan system has passed over every other system that sets a difference between believers and other believers. Islam has carried out its lines over the whole earth.

And lastly, this religion is strong because it has been left alone. Not a mulberry tree grown up in a night, but a great, sturdy oak, that ran its roots down deep all over the Moslem world, until to-day art, architecture, music, or the absence of music, bear the impress or the character of Mohammed. You could just as easily remove with your naked finger fossils from a limestone cliff as remove the influence of Mohammedanism from the literature of the Orient. Every house in the Orient testifies that Mohammed is God's apostle. Here you can build to any angle of the compass, but in the Soudan they build their houses to face God's temple at Mecca. What a strong and a strange religion that, left alone, has grown so strong that to-day it is the only foe which in a real sense is stopping the advance of the kingdom of God.



## ITS WEAKNESS

And then the Mohammedan religion challenges our attention, and our faith, and our sacrifice, not only because it is a strong and mighty foe of Jesus Christ, but because it is so pitifully weak and terribly degraded, sunk in such awful sufferings and horrors of immorality, that the plea for the Mohammedan world to-day might be based solely on the sociological side. If there is a man who does not believe Christianity, or that Jesus Christ is the Son of God, you can still make a plea that he should support missions on the grounds of humanitarianism. In Saturday's *Telegraph* the Right Hon. Winston Churchill says that of all forces degrading the world, no force is so utterly degrading as the Mohammedan religion. Schlegel, the German philosopher, speaking of Mohammedanism, uses these words: "A prophet without miracles, a creator without love, who has always encouraged a thirst for blood, and which began and ended in the most unbounded sensuality." That is the philosophical estimate of the real nature and character of the Mohammedan faith. Or hear the word of Ian Keith Falconer: "Thoughts, conscience are surrounded in utter darkness, and are suffering the horrors of Islam." I am not speaking of this religion from a book, but after sixteen years' experience in Arabia, and if I were to repeat to you the character seamed through with falsehood and things pulling down the heart to the nethermost abyss, I would use the words of the Apostle Paul. I know he did not speak of Mohammedanism, but they sum up all Islam: "For many walk of whom I have told you often, and now tell you weeping; enemies of the Cross of Christ, whose glory is their shame, whose god is their belly, who mind earthly things."

The Moslem religion is, of all religions, the most false, because, like Judas Iscariot, it betrays the Son of Man with a kiss. Hinduism, Buddhism, Confucianism leave Jesus Christ severely alone. They are non-Christian religions, but the Mohammedan religion is not non-Christian; it is anti-Christian. With their lips they confess the Lord Jesus Christ, but with their hearts they deny Him. They deny His real incarnation, although they say that He was born of the Virgin Mary miraculously. They deny His supreme position as Lord of Lords and King of Kings, our Savior, the Son of God. They deny the Atonement, in their book, in their creed, in their lives, in their grievous persecution.

## ENEMIES OF THE CROSS

During the Armenian massacres, of which I have not time to speak at length, and I would rather not speak of those horrors of Islam, they added shame to the Name of Christ, in addition to all their persecutions, by nailing Armenian girls to wooden crosses, and flinging them into the river at Tarsus. Enemies of the Cross of Christ! Why? Because they are enemies of the atonement of Jesus Christ. The Cross, of course, is the missing link in the Mohammedan creed, and because the Moslem never felt a real sense of sin, he never felt the need of a Savior. And ethically, I submit to-night that the Moslem religion stands lowest of all non-Christian religions. For the African who kneels before a fetish and sacrifices the blood of a cock, is higher than the Mohammedan who stands with head erect and unabashed.

## NO HOPE

I will not speak of the hope of Moslems after this life is over. I have seen Moslems die. I have never seen them die with joy, and hope, and gladness. But I speak of the life that now is, and I ask you is there any hope in Mohammedanism now? There is no hope in that religion anywhere. It is a religion not only hopeless, but a religion of degraded morality. As Freeman says in the history of the Saracens, Mohammed's God put his sign upon slavery, bigamy, concubinage. You cannot lift up manhood when you degrade womanhood.

But you may say, perhaps, that is the testimony of missionaries. Pierre Loti, the French novelist, speaks so that he who runs may read it in that terrible novel, "Disinherited." What is the Turkish woman under the veneer of our civilization?

And then Mohammedanism has low ideals. Literally I say it, and, alas! newspapers confirm my statement. They glory in their shame. What is their glory? A book, a prophet, a paradise. And who of us would dare to hold up that book, or that prophet, or that paradise in the light of the Sermon on the Mount without feeling that the Moslems are glorying in their shame?

And then it is a hopeless religion, because it lacks spirituality. They mind earthly things. One writer has said of them: "God and the devil are playing a game of checkers in the old coffee shop, and when the game is over, God blows out the candle, and that ends it." Without Christ, without hope, without God.

"To suppose that temporal things are too little for our condescending God, is to forget that He observes the flight of sparrows, and counts the hairs of His people's heads. Besides, everything is so little to Him that, if He does not care for the little, He cares for nothing. Who is to divide affairs by size or weight? The turning-point of history may be a minute circumstance. Blessed is the man to whom nothing is too small for God; for certainly nothing is too small to cause us sorrow, or to involve us in peril. A man of God once lost a key: he prayed about it, and found it. It was reported of him as a strange circumstance. Indeed, it was nothing unusual: some of us pray about everything, and tremble lest the infinitesimal things should not be sanctified by the Word of God and prayer. We are assured that, when our Lord gave His angels charge to guard our feet from stones in the way, He placed all the details of our life under heavenly care, and we are glad to commit all things to His keeping.

"It is one of the abiding miracles of the present dispensation that in Christ we have continual peace under all trials, and through Him we have power in prayer to obtain from the Lord all things necessary for this life and godliness. It has been the writer's lot to test the Lord hundreds of times about temporal needs. Prayer has many, many times brought opportune supplies, and cleared away serious difficulties. All things in heaven, and earth, and under the earth, answer to the command of prayer. Faith is not to be imitated by a quack, nor simulated by a hypocrite; but where it is real, and can grasp a divine promise with firm grip, it is a great wonder-worker."—C. H. Spurgeon.



## Tsui Dzie's Story

BY B. L. AND F. E. T., CHENCHOW, HONAN

*"Except a corn of wheat fall into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit."*

**A**BOUT four years ago, when in Chenchowfu, Honan, China, we received a letter from Mr. and Mrs. Barnett, of Yingchow, Anhwei province, informing us that they were compelled to leave China for their health, and asking us to take charge of two Christian Chinese girls, for whom they desired to provide a home. Could we take them into our school?

We had not any boarders, but as the father of the eldest of the two girls had expressed a wish to sell her to a heathen husband and she could only be saved from such a fate by being placed in a mission school, we felt this was a call from the Lord to begin a new branch of work, and we wrote to our friends expressing our willingness to receive them.

Well do we remember their arrival one day in early June. The father of Yang Dzie had wheeled the girls in a barrow over the hundred miles which separated their home from ours, and we were impressed by the bright face of Yang Dzie, and the more sober demeanor of Tsui Dzie. That they loved the Lord was apparent, for morning and evening their hymns of praise rang out over the courtyard as they unitedly waited upon the Lord in their own room. Tsui Dzie especially seemed fond of her Bible and of prayer, and we often found her on her knees in her bedroom. She also seemed to find pleasure in reading biographies, such as *The Life of Mr. Hudson Taylor*, *George Müller*, and others. Both girls were clean and neat in their appearance and always industrious. When leaving them for a compulsory visit to the hills, we gave them some study books and board money, and entrusted them to the care of the bible-woman. We were greatly pleased upon our return to find how careful they had been in their expenditure, having kept a strict account of every item; indeed, we feared they had lived on too meagre a diet, but they looked well and happy, and appreciated the gifts we had brought for them. On re-opening the school in September, the girls began regular lessons with eagerness. We found both exercised a good influence among their school fellows, and seemed to be much respected. They loved to bring an offering to the Lord on Sundays in church, often doing so at the cost of much self-denial, and they stimulated the other girls by their example. Their prayer life for their own relatives, and their willingness to help, introduced a good spirit into the schoolroom.

As time passed we became better acquainted with their characters and discovered that Tsui Dzie was rather slow in learning new subjects—she had evidently been fully impressed with the dignity, which, in the Chinese mind, is closely associated with slowness of movement—and she objected to being hurried in any work. She was inclined to be somewhat self-righteous, and was unwilling to be told her faults; but she displayed a beautiful trait in her disposition in the loving manner in which she cared for a little motherless child, the youngest of our scholars. Tsui Dzie was, however, nervous and timid in rebuking any unruliness among the younger girls, so that, notwithstanding her many

good qualities, she did not occupy the position in school which her seniority by years should have given her. The routine of school life was a new and rather trying experience to Tsui Dzie, who being an only daughter at home had always had her own way. She was, however, a good student, and made remarkable progress with her studies.

When the autumn term commenced we were disappointed that Tsui Dzie was not among the first of the scholars to resume work, but we learned that she had been detained at home for lack of a proper escort. However, when at last she came we were impressed by the change in her whole character. The nervous shrinking from leadership had given place to a quiet confidence and power which soon made itself felt, and she quickly rose to her natural place as head of the school. It was no unusual sight to see her surrounded by young, perplexed-looking faces, all seeking her help and counsel, which was freely and patiently given. For the children to take any matter to Tsui Dzie was to have it satisfactorily settled. She taught a class of Christian women on the Lord's Day, morning and afternoon, and their interest in the Scriptures rapidly grew under dear Tsui Dzie's tuition. One rather refractory woman remarked, "The young teacher is the best type of Christian in the church."

We realize that the sanctifying power of the Holy Spirit was doing a new thing in her life, and that she had taken the step of surrender in its full meaning. Upon asking her the cause of the change she herself told us that the Lord had had a controversy with her, that she had for a time resisted Him, but finally yielding she was conscious of a new power which came into her life. When the autumn conference was held in 1908 the Lord visited the church at Chenchowfu in great power, and the Holy Spirit came upon the people. Tsui Dzie was closely associated with this movement. She was the first to stand up and confess coldness of love to Jesus, the effort to do this ending in a burst of sobs. And so highly did the church esteem her that all seemed convicted of sin simultaneously, and the following took place. The account of the blessing is best described in the words of our young evangelist, Mr. Song, who writes as follows:

"In the tenth moon Miss L. and Mrs. T. wished to have a gathering of the Christians for prayer. Some two hundred odd came in from the country outstations, others from nearer the city, and the city members. Three days' meetings were held, and in the third day, just as we were praying, the Holy Spirit suddenly came like a great gust of wind, sending the whole assembly to the floor. A loud crying and wailing on the part of all continued for four hours, afterwards, all, the boy and girl scholars included, were moved by the Holy Spirit to confess their sins. We truly praised God for bestowing this grace of the Holy Spirit. This took place last year, and on the 14th day of the 1st moon of this year fourteen new members were added by baptism. We truly thank God."

• From this time forward there was a rapid growth in spiritual power. Tsui Dzie became our right hand



help in the school, and as we had lost our sewing mistress, Tsui Dzie willingly took up this extra branch of work and taught the girls well. She wrote an exceedingly neat hand, and was a great help in teaching writing. Occasionally we would find poorer scholars clothed in some of Tsui Dzie's garments—she was always ready to help the needy—and finally when severe sickness compelled us to leave Chenchow in February, 1909, and lay down the work which was so dear to us, we looked to Tsui Dzie to comfort the sobbing children and women who gathered round us to say "good-bye."

When in Wuhu, early in March, we received a letter from one of the school girls, telling of a further work of God. We give the translation: "I have one thing to say in this letter—what is it? It is this, the scholars in our school have all received the Holy Spirit. At our Christian Endeavor meeting the subject was, 'The suffering of Jesus on the Cross,' and three of the girls were convicted of sin. The next evening at family prayers, when sister Tsui was speaking on 'The wise and foolish virgins' in Matthew twenty-five, she spoke very earnestly and concluded with the question, 'If our Lord returns and we are not ready to welcome Him, what shall we do?' At that juncture all the school girls began to cry and say, 'I have not made ready to meet Jesus, I do not know if I am saved or not.' Just then our pastor came into the schoolroom to ask why we were all crying, and sister Tsui told him. He replied that he would not interfere with the work of the Holy Spirit. Even our youngest schoolgirl, eight years old, was crying about her sins, but I am sorry to say two of the girls resisted the Holy Spirit."

As dear Tsui Dzie had given herself unreservedly to God for His service, and had expressed her determination, wisely or unwisely, from a Chinese standpoint, not to marry, we looked forward to a career of great usefulness; but this was not to be.

In the autumn of 1909 we heard that Tsui Dzie had been able to help for a little while in Mrs. Malcolm's school at Taiho, eighty miles south-east of Chenchow, but the letter was quickly followed by another bringing the sad news that our dear young helper had developed serious symptoms of tuberculosis. Mr. and Mrs. Ferguson of Yingchowfu, Tsui Dzie's native place, did their best to save her, and hired a boat to convey her and her mother to the nearest European hospital, more than a week's journey distant. The doctor made a careful examination of the patient, but gave no hope of her recovery; and after receiving full instructions as to treatment they turned the boat homewards, and reached Yingchow where they were kindly cared for by the missionaries.

As the expenses incurred were heavy, we felt assured that the friends at Ilfracombe, who had been supporting Tsui Dzie for some time, would be glad to share in ministering to her in her dying condition, and we wrote to Mr. Bevis, asking him to forward some help to Tsui Dzie from the Ilfracombe fund. We quote from Mrs. Ferguson's letter penned on February 24th, 1910: "I thank you very much for your loving, sympathetic letter and for the kind offer to share the burden of Tsui Dzie's illness with us. We kept her supplied with eggs, chicken broth, and delicacies from our own kitchen as long as she could take them, and did all we could to relieve her sufferings, which were very great. As she could not bear the noise in her own courtyard we rented a quiet room, near our Mission premises, for her, and visited her daily. The day before her death she had a vision—she saw the Lord Jesus coming to her, and He said she was to be well. Tsui Dzie looked so bright and happy, her eyes were glistening, the voice strong, no pain, the face flushed, full, and red. (All of which the natives here say is a sure sign of death.)

I asked her if she were ready to go should the Lord call her, and she replied in the words of Simeon, 'Lord, now lettest thou thy servant depart in peace.'"

The next morning Mrs. Ferguson was awakened before daybreak and informed that Tsui Dzie had been called "up higher." Just before passing away she asked her mother in a loud, clear voice to hold her hand, and then "she was not for God took her."

The funeral expenses were borne by Mr. Ferguson and the friends at Ilfracombe, and dear Tsui Dzie was laid to rest



WHAT BARROW TRAVELING MEANS IN HONAN

"until the day dawn and the shadows flee away."

She only lived twenty-one short years in China, but how many hundreds were influenced by her precious life we shall never know here. The blank in the school at Chenchow, caused by her removal, has not yet been filled. The need is appallingly great for such consecrated workers. Who will fill her place? May not someone who reads or listens to this paper offer themselves to God for work among the girls and women of China? Let Tsui Dzie's life and service constitute a call from God to our soul.

"The revelation of a personal Christ to those who go apart with Him into the desert of paganism is so much richer than before, that it repays all toils and trials. But for that missionaries would sometimes die or become insane."—*J. Hudson Taylor.*

"If there was more true abiding in Christ, there would be less selfish abiding at home."—*J. Hudson Taylor.*



## Recent Reforms in Yunnan Province

BY W. T. CLARK, M.D.

THE province of Yunnan, which lies in the extreme south-west of China proper, has an area of 146,680 square miles and has a population of 12,000,000. Burmah borders it on the west, Tibet on the north-west, Szechwan on the north, and the French territory of Tongking on the south. Lying as it does so far from the seat of government at Peking, one would naturally suppose that reforms in this out-of-the-way place would be few and far between, but such is not the case. Yunnanfu, the capital of the province, has not been behind in taking on the modern reforms instituted in other parts of China, and the other large cities of the province have speedily followed her example. In this city of Tali, which is nearly midway between Yunnanfu and Burmah, a great many reforms have taken place in recent months.

Some eighteen months ago a company of modern drilled soldiers arrived here as a nucleus for recruiting soldiers for the new army. The recruiting officers began work in earnest and soon had enlisted one thousand five hundred men from this and surrounding cities. They were to serve for three years and were to receive about three dollars and twenty cents per month. The officers appointed to drill these raw recruits had spent three years in the military academy at Yunnanfu. It was harder work than the new recruits had anticipated to drill every day from morning till night, and many of them deserted, but the severe punishment meted out to those who were caught, one of whom was beheaded, soon put a stop to this. It costs the men one tael (eighty cents) a month for their rice and the greater part of the balance of their wages is clear profit. The amount that they receive is considered very good pay from a Chinese standpoint. The officers receive from forty to sixty taels (thirty-two dollars to forty-eight dollars) a month and usually belong to the gentry or official class. The soldiers are allowed one day in seven, but it can hardly be called a Sunday as they usually do all their buying on that day. A small squad of soldiers in charge of an officer patrol the streets all day on Sundays to keep order among those who are off duty for the day. Several of the large temples in the city have been appropriated for temporary barracks, and are now occupied by the soldiers. This is one of the things that shows the marvelous change that has taken place in China during the past few years, as such a desecration of the temples would hardly have been tolerated before the Boxer troubles of 1900. Extensive barracks have been erected about a mile and a half outside the north gate of the city and will be completed before the end of this year. The buildings are very substantial and have an appearance of permanency about them, and are all detached as a precaution in case of fire. Hundreds of carpenters and masons have already been engaged for many months on the work, and the buildings will cost, when completed, in the neighborhood of \$80,000 (gold). The soldiers are supplied with modern rifles, and although they are very green in the eyes of a foreigner, yet when compared with the old time rag-tags of soldiers they are a vast improvement. It is no exaggeration to say that

within a few years China will have an immense army of thoroughly trained and equipped soldiers, who will be able to hold their own against those of other nations.

Another reform that has taken place is the formation and training of a local police force. The men are uniformed and carry batons the same as police in America, and are provided with boxes to stand in to shelter them from rain and the hot sun. The inspector of police has his office at the police station, and is empowered to punish offenders without reference to the local magistrate. Lamps have been placed opposite the boxes occupied by the police, and the streets are now lighted at night. Of course the light is very dim, and only seems at times to increase the darkness. Yet it is a step in the right direction, and possibly in the not distant future, when the resources of the province have been developed, a more luminous substance than vegetable oil will come into use.

Last year the official here adopted the foreign custom of giving the prisoners in the yamen something to do, and they are now to be seen on the street in their chains clearing away refuse, etc.

Makeshifts for public lavatories have been erected in various places all over the city, and small baskets have been hung at intervals along the streets for the reception of paper; large boxes have also been placed at the corners of the main streets into which refuse is thrown prior to being carried away.

All the houses in the city have recently been numbered. Formerly it was impossible to find a man except by his name and the street he lived on, and as many names are very common it was often very confusing. The numbering of the houses is quite a foreign idea.

A few months ago the official issued a proclamation prohibiting pigs running loose on the streets. This was rather drastic from a Chinese standpoint, as each family has its own pig, which often represents the family bank, and as the courts of the houses are very small and crowded the street was the only place for the pig to run loose. Some time ago I saw a crowd of people on the street not far from our place, with the magistrate standing in the midst, and upon enquiry I learned that a woman, whose pig had just been seized, was beseeching him to return it to her. He ordered the pig to be killed, gave her half, and appropriated the other half himself.

It used to be the custom here to hold the vegetable market on the main street near a busy corner, but the official, prompted by the spirit of reform, appointed a special place for the sale of vegetables, and the people are now not allowed to spread them on the main street.

The most radical reform of all has been the suppression of opium. Yunnan has been one of the largest opium producing provinces in China, and the Yunnanese have been proverbially heavy users of the drug. When the opium prohibition came into force, it was suggested by some that if opium could be suppressed in Yunnan there would be hope for the rest of China. Some of the more energetic reformers in China thought the time limit of ten years in which to





Photo by]

## THE TALIFU DRILL GROUND

[W. T. Clark, M.D.]

At the present time there are two thousand soldiers in Tali being trained by officers who have spent three years in the military school at Yunnanfu.

carry out the reform entirely too long a period, and they asked that the limit be fixed at three years. One of these reformers was Hsi Liang, the late Viceroy of Yunnan, who was recalled last year and appointed to the viceroyalty of Manchuria. He undertook to put down the opium at once, and it has been largely due to his determined effort that the growth of opium in Yunnan has been suppressed for the past two years. Of course there are still large quantities of opium in the country, and unscrupulous people will continue to make money at the expense of the poor wretches who still cling to the drug; but if no opium is produced in the country, and the supply from India is cut off, it will only be a matter of time before what is now in the country will be used up. When I came into the province some six years ago, fields of poppies were to be seen on every hand, but this year it would be difficult to find a field of poppies in the whole of Yunnan. All opium shops have been closed, and those who deal in the drug have to carry on an illicit trade, and are always in danger of having their stock confiscated. A few months ago the district magistrate seized and confiscated opium on two occasions, and had it burnt on the street as a warning to others. It will doubtless take many years to put down the opium trade, as human nature is the same all the world over; but, when one considers what has been accomplished in the past two or three years, one cannot but admire the ability of the Chinese in dealing with this gigantic evil. When the opium reform began, it was suggested by some that the abolition of opium spelt the ruin of Yunnan, but, in view of what has taken place, I fear those people must have had a personal interest in the traffic. As far as this city is concerned, it is in a more prosperous condition, outwardly, than it has been since my arrival here. Rice is cheaper than it has been for years, and other food-stuffs too are cheaper now, as the land is almost entirely given up to the production of corn, wheat, rice, beans, and vegetables. More foreign goods are coming in

from Burmah than ever before, and, now that the French railway is completed to Yunnanfu the province will soon be flooded with foreign goods. The railway was completed to Yunnanfu by February 1st, and it was possible on that date to go a few miles by construction train and connect with the regular train to Mengtze. The railway has been in use for some time, but will not be officially opened until April of this year. When the railway is in proper working order it will be possible to reach Shanghai from Yunnanfu in ten days or less. The overland trip to Shanghai would require about two months.

One of the latest reforms at the capital is a tax on tea-shops of one cash per cup. It is proposed to use the money thus raised in erecting large reformatories for the thousands of fallen women at Yunnanfu. The brothels will then be closed, and offenders severely dealt with.

While it is true that some of the reforms that have been instituted are only a poor imitation of what prevails in Western lands, yet they indicate progress, and doubtless later on the people will demand more elaborate reforms.

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"I am glad you have made up your mind to begin your charge over my flock. . . . Take heed to *thyself*. Your own soul is your first and greatest care. You know a sound body alone can work with power; much more a *healthy soul*. Keep a clear conscience through the blood of the Lamb. Keep up close communion with God. Study likeness to Him in all things. Read the Bible for your own growth first, then for your people. Expound much; it is through *the truth* that souls are sanctified, not through *essays upon the truth*. Be easy of access, apt to teach, and the Lord teach you and bless you in all you do and say. You will not find many companions. Be the more with God. Study Isaiah 6, and Jeremiah 1, and the sending of Moses, and Psalm 51: 12, 13, and John 15: 26, 27, and the connection in Luke 1: 15, 16."—*Extract from a letter of Rev. R. M. McCheyne's to Rev. W. C. Burns.*



## A Chinese Helper's Report

*The following report of the work at Kweihwating, Shansi, has a special interest in that it is written by the Chinese helper, Mr. Kia, who, since the return home of Mr. and Mrs. Ehn on account of Mr. Ehn's ill-health—he died in Sweden on December 31st, 1909—has been caring for the work. May its perusal call forth prayer for Mr. Kia and his co-laborers in the little church of thirteen members at this station. There is no foreign missionary there at present.*



CROSSING A RIVER IN A MOUNTAIN LITTER IN SHANSI

THE church at Kweihwating, from the time that Pastor Ehn and Mrs. Ehn have put things in order, using many plans to lead it on, has greatly prospered. But, alas! Pastor Ehn had not been here many days before he contracted a coughing complaint and his body became very weak. Nevertheless, he was very diligent in all the Lord's business, exerting himself to do the work, but in the winter of last year he became much weaker and could no longer exert himself, so there was nothing for it but to return to his own country and recuperate, and he left us in the second moon of this year; there are but few of us brethren here, some entirely working on behalf of the church, some entirely seeing to their own work. After Pastor Ehn left us the brethren, as usual, carried on the work of preaching. They opened (in connection with the church) a small school with between ten and twenty scholars, some of whom, through reading the books, understand the doctrine; they also opened an opium refuge and there are a few men who have already broken off their opium. On Lord's Day all the brethren, by rotation, conduct the meetings, reading the Scriptures and exhorting one another; on Wednesdays they gather for prayer, while daily they either open the hall for preaching or preach on the big streets and scatter tracts; because there are more who can hear on the streets than in the hall they more often preach on the streets; there are some willing to receive the message. Sometimes brethren go to the villages with colporteurs to preach, and some post Christian magazines at the door of the hall for passers-by to read; some, reading, come in to ask about the doctrine.

In the sixth moon they had special gatherings, and Messrs. Oberg, of Saratsi, Hill, of Fengchen, and Soderbom, of Süanhwafu, came to give help in conducting meetings. When about to close these meetings there were a few scholars and women entered their names as enquirers. This is a resume of the first half of the year.

During the latter half of the year the weather

became gradually colder and few came to the hall, while men could not stand to listen on the streets for the cold, so there was no other plan, and tracts were bought and given to those who could read. Meetings, etc., in the hall went on as during the first half of the year, but none came to break off opium. This is a resume of the latter half of the year.

During the year, looking at the outward aspect of the church, there was constantly a going out to preach and scatter tracts; hearers and readers could not be called few, but looking at the population of the city, hearers and readers cannot be called many, for there are many men who have not heard the Gospel because the city is very great, and the people are very many. Laborers for the Lord are truly few, truly few indeed. May the Lord send many more workers, may He send many more workers.

Looking at the inner aspect of the church, there are pupils studying books, there are men breaking off opium, there are special gatherings, there are prayer meetings, there are worship meetings. The work done may not be counted little, but the work completed is truly little, because the workers are all men of little strength, just like little children themselves, needing to look to men for guidance; how then can they lead others? So that even the already ripened harvest cannot be gathered in. May the Lord quickly send men of strength to come and help. And may those who read this letter cry much to the Lord for the church at Kweihwating that He will soon add that which is lacking and fulfil our hopes.

"Now the God of peace, who brought again from the dead the great Shepherd of the Sheep with the blood of the eternal covenant, even our Lord Jesus, make you perfect in every good thing to do His will, working in us that which is well-pleasing in his sight, through Jesus Christ; to whom be the glory for ever and ever. Amen."

KIA I-SHU,

the little child of the church at Kweihwating.



ONE OF SHANSI'S MOUNTAIN LITTERS



## Our New Missionaries



MISS ANNA KRATZER, BUFFALO, N.Y.  
Sailed September 20th, 1910



MISS R. S. THORSEN, BROOKLYN, N.Y.  
Sailed September 20th, 1910



MISS G. A. VAN DUYN, WATERLOO, IOWA  
Sailed September 20th, 1910

## A Chinese Conversion

BY REV. JOHN ARCHIBALD, HANKOW

*From the "Quarterly Record of the National Bible Society of Scotland"*

**I**N February I paid a visit to Kaifengfu, the capital of Honan, and once the metropolis of the empire.

It is now connected with Hankow by rail. While calling on Mr. Bird, of the China Inland Mission, a pleasant-faced, elderly native gentleman came in, and was introduced to me as Mr. Chu, the first Protestant convert in those parts, who had been a Christian long before he ever met any foreign missionary. Later he told us his story, which was so interesting that I set it down.

"It is not much of a story," he said, his eyes taking on a far-away look; "it only shows the goodness of God to me. Eight-and-twenty years ago, while I was going to the city one morning, I noticed by the roadside a Hupeh man, who had a box and a lot of books about the foreign religion. He was showing these to the people, and asking them to buy. I thought I should like to get a book, and was looking through them when a great scholar, named Wang Kwang-fu, came rushing up, and said if we looked at those books our eyes would go blind. He kicked over the box, scattering its contents on the road, and drove the Hupeh man away with blows and curses. He then ordered us to gather the books into a heap, and he would burn them. But I did not like to see this waste, so while gathering them I put as many as I could up my sleeves and took them home. Among these were the four gospels, 'The Christian Catechism,' 'The Guide to Heaven,' and other tracts.

"As soon as I began to read I knew that the doctrines they taught were true—that there was only one God—who made us and loved us, and wanted to save us from our sins. I saw that the idols were a fraud, and at once gave up all idolatry. I also

preached these doctrines to my neighbors all around, and the people called me 'Chu, the Christian,' but I knew quite well I was not a true Christian. With me it was only a matter of the head, for I was altogether unwilling to receive the truth into my heart. I was an opium smoker, as were all the members of my family, and I loved to live a sinful life.

"What became of the Hupeh man I never learned; he never came back, nor did I ever meet with any other colporteur or missionary. Meanwhile Wang Kwang-fu, the scholar, went mad, and, as he was dangerous, the magistrate had him fastened with a long chain, by the neck, to a millstone in an outhouse. He would not allow himself to be clothed, and there he remained, summer and winter alike, stark naked, until, after ten years, he died. I thought that God had changed him into a beast as a judgment on him for rejecting the truth, and I was desperately afraid for myself.

"Then I heard that some foreign missionaries had come to live at Weihweifu, four days' journey north of the Yellow River, so I went there to ask: 'What must I do to be saved?' They spoke to me of Jesus, prayed with me, and gave me more books, and before I left I had decided to be a Christian. Thanks to the grace of God, I have been a happy man ever since. Then Mr. Powell came to live at Kaifeng, and Mr. Ford (both of the C. I. M.), so I always attended the services until they were driven away in the Boxer year. When they returned a church was formed, of which I was the first member."



## Tidings from the Provinces

### Topics for Prayer

Shall we not take as a constant and definite subject for intercession the work which the returned missionaries are hoping to do during these coming months. As they voice China's unspeakable need, may we not pray that those who listen will recognize God's voice, and render, as never before, just the service for China which our King requires and has the right to expect.

China's autumn and winter work and those in charge of this work together with the Chinese helpers need our special and unceasing remembrance. Some of the branches which might be mentioned are, the Bible training institutes, the day and boarding schools, the station classes for Bible teaching, the opium refuge work, the medical work, the itinerant work, and the daily routine of the regular station work. Power belongeth unto God and He has ordained that through intercession His messengers in China may see His Spirit working in mighty power.

Again we would remind our friends of the important part prayer has in connection with the organized effort, on the part of the missionaries, to make the Gospel known to those who attend the Exposition now in progress at Nanking.

A special request for prayer has come from Miss Pike of Kiehsiu, Shansi. They are to have a series of special meetings at this time, and earnestly desire the prayers of God's children that He would raise up for them a Chinese leader of His own choosing, that the Christians may be quickened, and that the hundreds who have heard and understand the truth may yield themselves to God.

Miss Johnson, of Kūwo, in Shansi, also asks that definite prayer be made for a woman in their district who has opened her heart to the Lord, and in consequence is suffering bitter persecution. Nevertheless, she is determined not to go back to the old life.

Mrs. Porteous, of Yuanchow, in Kiangsi, made mention of the deep-felt need of prayer for one of the out-stations in their district. Their hearts were specially burdened for some of the members in the out-stations. Shall we not unite our petitions with theirs, seeking, to some degree at least, to realize how keen is the fight which these Christians, who are so young in the faith, have to wage against the power of the Evil One.

### Personal Notes

During the past week those in the Toronto Home had the pleasure of welcoming Miss I. A. Craig, who has just returned from China. Miss Craig has spent eight years in the Chefoo schools and at our Friday evening meeting gave a most interesting address, which gave her hearers a new conception of the need, importance of the school work, and the fruit resulting from it.

Mr. Montague Beauchamp, who is on his way from China to England, also visited Toronto during the past month. While here Mr. Beauchamp had the opportunity of speaking in several of our city churches. He also visited the Moody Bible Institute in Chicago, where some very interesting meetings were held. He is now spending a few days in Montreal, where he will hold meetings in the interest of the Mission and speak of his work in China.

Mrs. Stott has just returned from a visit to friends in Rochester. Many of our readers will rejoice to know that Mrs. Stott's throat is much improved. Though still unable to resume her former work she is now able to take meetings occasionally.

Miss Leggat and Mrs. Talbot have returned from Muskoka and are at present holding meetings in Buffalo, N.Y. Their service in that vicinity may extend over the month. They will, I am sure, value the prayers of our readers.

The Rev. W. P. Knight had the privilege recently of attending the farewell service of Mr. S. H. McClure at Bellefonte, Pa. God blessed there and at other meetings which were arranged by Mr. McClure, who is one of our party which sails for China on October the eleventh. Mr. and Mrs. Knight are looking forward to having their children with them during the remaining months of their furlough.

Mr. and Mrs. W. J. Hanna intend spending the winter months of their furlough in Toronto. Their scene of labor has been in the province of Yunnan, where they have been in close touch with the work among the aboriginal tribes. Hence Mr. and Mrs. Hanna have a double message—China's need and also that of these ignorant tribes who are so eager to hear the Gospel.

Mr. and Mrs. McRoberts, who are also home on furlough, are still with Mrs. McRoberts' friends at Dunnville, Ontario. Mr. McRoberts has had a

number of openings for meetings in that district.

Mrs. A. L. Shapleigh will (D.V.) spend the winter in Toronto and will be free to do some deputation work.

### News Notes

Sir Alexander Hosie has lately made a tour of inspection of the northern provinces of China; he was impressed by the seeming prosperity of these parts, which looked their best in their summer coat of golden grain and heavily-laden fruit trees.

A Chinese telegram says that, as the government is aware that iron is produced in Shansi province, it proposes to establish a government iron factory there on a large scale, for it deems the scheme a profitable one. It has telegraphed to consult with the governor of Shansi on the project.

The Hupeh merchants who in former years were great buyers of opium now take back goatskins, eagle-wings, pig-bristles, donkey-skins (for shoe-making), and now a new trade is springing up for human hair and I am being asked continually whatever the foreigners can want this for. Some here say the great amount of pigs' bristles are required for making saten; maybe we shall hear what the hair is used for later on.

The Christian headquarters just outside the main entrance to the Exposition grounds were opened July the third. Since then the work of preaching and distributing Christian literature has been going on continuously. This is a unique opportunity for making known the Gospel of Jesus Christ to many who heretofore have not understood clearly the missionary's reason for being in China.

In the province of Kansu raw opium is selling at about six hundred cash per ounce, and the ten cash rolls for the poor smokers do not contain much of the drug, but we hear the loss is made up by adding arsenic. It will become necessary for the government to control the sale of this drug which is so cheap and so easily obtained.

I hear the exchangers of new opium-pipes for old do so for the sake of the opium in the stem of the old pipes which is used in the preparation of the many so-called opium cures. These are very numerous in these days and seem to do a thriving business.

Opium is, we hope, a thing of the past in this district, and the neighboring cities of Lihsien, Hsiho, Tsinan, Tsinshui; in all these places



only a little was to be found on the borders. In Hueih sien and Chenghsien a large quantity was gathered, also in Kongchang and Fukiang; but taking it all round there cannot have been one-tenth of the drug gathered this year. One good result is that the price of silver is rising, as there are no opium-merchants from Shansi and Shensi, and so silver is scarce, this will be a help to business as the exchange has been very low, *i.e.*, 1,000 cash per tael at the beginning of the year.

### Kweichow

ANSHUNFU—Extracts from a diary. Hsing-long-chang.—Lord's Day, April 24th. Last night and to-day we have had good meetings, but the building is far too small; nearly seven hundred were present, inside and out. At the Lord's Supper one or two hundred believers could not be seated, and stood throughout the worship.

Monday, April 25th.—Hsiao-mieh-tsai. On the way here I baptized the twenty men and women received by the church last night.

Lord's Day, May 1st.—Ta-kai-tsi and Ta-sung-su. A most blessed and full day: the prayer meetings were times never to be forgotten. Over one thousand Christians at the meetings to-day; eight hundred believers gathered around the Lord's Table.

At Keh-ni-p'o there are two remarkable sisters named Mary and Elizabeth. Mary is a sweet singer, and her favorite song is an Easter hymn. She and her sister sat for a long time reading the last chapter of Mark, and kept repeating the words "every creature." Mary remarked to her sister, "I am one of the every creatures, and I believe and am saved, but not baptized." She would leave off singing and address me thus. "Teacher, I can only read so many chapters of Mark, but in chapter thirteen I read 'to each one his work;' I took my Mark's gospel and walked more than ninety *li* to the home of my kinsfolk. I read Mark to them, telling them of the Savior, pleading with them to believe and be saved. I am only a 'gatekeeper' and could but point out the way to them."

When leaving, all the women and girls and some of the men escorted the party a few miles along the road singing hymns. Reaching a clear, running stream we had a meeting, and there by the roadside Mary and her sister were baptized.

Trouble has broken out at our newest out-station south of Anshunfu. For years these South Antung Miao have been attending our city meetings. A school has been opened, but the ground landlord has objected to the meetings being in the village near

his house. We ask special prayer for this forward movement among the Antung Miao. A day or two further south other Miao tribes are becoming interested in the Gospel. During this visit 167 converts were baptized. —*Mr. J. R. Adam.*

ANPING—Our meetings every evening in the chapel are very well attended, often crowded, especially on the men's side. Numbers of children come regularly, so we have a children's meeting on Thursday evenings, which is principally singing, followed by a Bible story, and some of the big folks seem to enjoy that meeting more than any other. My husband always questions the children on the story told them the previous week, and in this way a number are getting pretty well acquainted with some precious truths, which we hope may bear fruit in their lives.

Last Sunday my husband was asked to assist at the demolishing of the idols in a home in the city, the man of the house saying that his daughter-in-law had been brought back from the verge of the grave in answer to the prayers of some of our Christians. He had often come to our meetings, and said he would, long ago, have taken down the idols, but for his mother, who was most unwilling, she being what is called here a Quei-lap'o, a kind of sorceress. Since the young woman's recovery, this old woman gave her consent to the burning of the idols, and we hope that the family will really now turn to the Lord.—*Mrs. J. Page.*

### Kiangsi

YUANCHOW—God has been using Mrs. Lawson in the school. There is a great improvement in the children in everything. On our closing day we had an evangelistic meeting, when we realized God's presence in a marked way. The children were much moved and all expressed a desire to follow Christ. Some of them will find it hard as their homes are scenes of sin and temptation.

The foundation to our very much needed new chapel is just about laid. Please pray about this work. It is exceedingly difficult to get material and workmen. The people like to get the money, if we could only be satisfied with the *promise* of material and labor. While it would be nice to please them in this way, we could hardly hold meetings in a mere "*promise*" even though we hold a good many on some "better promises" which come from a different source!

Our present chapel is uncomfortably crowded on Sundays.

There are about forty women and girls coming regularly to the classes. —*Mrs. R. Porteous.*

### Kansu

NINGSIAPU—Our work has gone steadily on during the quarter, but just what our gain has been it is hard to say: we have had many removals by death. Our guestroom work is better this quarter, the total number of guests being eight hundred and forty-eight. Forty new women visitors have been here, who never heard the Gospel before. A few homes have been visited frequently, and others for the first time. Over 17,000 cash worth of books and calendars have been disposed of. Please pray for the Christians in Ningsia.—*Mr. J. S. Fiddler.*

### Monthly Notes

#### ARRIVALS

On Sept. 29th, at Vancouver, Rev. M. Beauchamp, B.A., from Shanghai.

#### BIRTHS

On July 16th, at Chefoo, to Mr. and Mrs. R. K. Gonder, a daughter (Ivy Palmer).

#### DEATH

On July 29th, at Shanghai, the Rev. Walter C. Taylor, from dysentery.

### Baptisms

KANSU—	
Siningfu - - - - -	6
SHENSI—	
Meih sien - - - - -	16
SHANSI—	
Hunyüan and out-station -	9
Fengchen - - - - -	8
CHIH LI—	
Shuntehfu - - - - -	19
SZECHWAN—	
Kiangtsing - - - - -	3
Sin-Tien-Tsi - - - - -	3
Suitingfu - - - - -	3
Kweichowfu and out-station	10
Fushun and out-stations -	5
KWEICHOW—	
Tsunyi - - - - -	13
ANHWEI—	
Laian and out-station - -	8
Chengyangkwan - - - -	2
CHEKIANG—	
Lungchüan out-station - -	7
Ninghaihsien and out-station	6
Previously reported	1,081
Total	1,199



## Editorial Notes

**T**HERE have recently reached us from London copies of "China and the Gospel"—the Annual Report of the Mission—for 1910. This is now for sale in the Mission offices, for the sum of thirty-five cents a copy, postpaid. We trust that our friends will purchase this volume. To read it is to secure a liberal education in Missions, so far as China is concerned. There are few books to be obtained which give a more recent and more comprehensive account of missionary work in the Chinese empire.

We are about to put into tract form the article which appeared in our last number, "Three Cries from Chinese Lips." This is a tract which has had a wide circulation and has been largely used of God, and we are hoping that its re-issue may be taken advantage of by our friends. The tract may be had from our offices at Philadelphia and Toronto. The price, postpaid, will be three cents a copy, or twenty-five cents a dozen.

Three young men will be leaving us for Shanghai, during the present month, to undertake their first service in China. These are Mr. E. A. Merian, of Bayonne, N. J., Rev. S. H. McClure, of Bellefonte, Pa., and Rev. K. B. Naumann, of Circleville, Ohio. These friends will sail from San Francisco, on the S. S. "Asia," upon the 11th instant, which should bring them to Shanghai in the first part of November. We shall follow our friends with many prayers, and we trust that their lives may be the more blessed of God the nearer they draw to the realization of their desires to stand and serve among the heathen.

We regret to say that the visit of Mr. Hoste has been once more postponed, on account of his enfeebled health. Mr. Sloan has written that he had recently visited him at the place where he had been resting in Norfolk and had spent two days with him there, and he has reported that our brother had gained very slowly and that it seemed inadvisable for him to attempt journeying and conferring with us here about Mission affairs until he should be much stronger. It is hoped now that he may come to America in October. But this is not certain. Mr. Hoste is suffering from a nervous break-down, and, while it is not as serious as it might be, it is sufficiently so to preclude active work for the time being. We shall value the prayers of God's saints for him, that he may be speedily raised up and set free for the service in which he fills so important a part.

We were surprised and shocked recently, in receiving a letter from the Rev. John Southey, our Australasian Director, to learn of the sudden death of his wife. Mr. Southey had come from Australia to England to attend the Edinburgh Conference and the Keswick Convention. On account of serious sickness, he was only able to spend two days at Edinburgh and was not able at all to visit Keswick. Both of these experiences were serious disappointments to him. Following and surpassing them, came the sad word by cablegram that Mrs. Southey—whom Mr. Southey had left in comparatively good health—had passed away upon August 2nd. We do not need to attempt

describing what, in addition to all else, such a message would mean to our brother. We are thankful to add that he has been greatly sustained in his weakness and affliction. It is our prayer that God our Father will continue to strengthen and comfort him, "until the shadows flee away." Mr. Southey hoped to return to Australia by way of America, but he has given up this thought. He now expects to go to Melbourne direct. May we ask special prayer for him as he returns to his motherless children, and to the work of the Mission, in which he will no longer be cheered by the prayer, and faith of his beloved wife.

We are grieved to say that Mrs. Rogers, the beloved wife of Mr. Elias Rogers, of Toronto, has suddenly passed away. Mrs. Rogers, as the wife of a member of our Toronto Council, had expressed her interest in the Mission by many acts of sympathy, and she had become a dear and valued friend. We bear glad testimony to the fact that she was a woman of deep piety. She willingly engaged herself in laborious work for those who needed her aid, her chief ministry being in connection with the Friends' Church, the Young Women's Christian Guild, and the Mission Union. It may be truly said that her life became thus, "full of good works," and it was constantly recognized that she served Christ with a devotion not commonly seen among women of similar social position. Toronto is indeed the poorer for her departure, and we, of the Mission, will greatly miss her presence and ministry. We lovingly commend Mr. Rogers and his children to the sympathy and prayers of our friends.

"Arise, therefore, and be doing, and the Lord be with thee." (1 Chronicles 22 : 16.) Christian service is a strange combination of passivity and activity. From one point of view, the Christian is told that he can do nothing; from another point of view, he is expected, almost, to do everything. This is one of the mysteries of our faith. At the same time, it is, and it is ever to be, a fact. As for self energy and self accomplishment, we are to come under the control of the word, "Be still, and know that I am God!" But as for apathy and hopelessness, we are to hear such a word as that above, "Arise, therefore, and be doing!" Great as is our need to learn the deep lesson of abandoning our strength, this is not the only lesson which we are required to lay to heart. Necessity is likewise upon us to discover that God has power for all those who put their trust in Him, and hence, that there is no room in His spiritual economy for weakness or for idleness. The times are late; the work which remains undone is more than that which has been done; the demand and the opportunity are illimitable. Before such conditions, God's thought is but one; He commands us to arise and to do. But the word which He speaks does not stop there, for He adds to His command, His encouraging promise to the effect that the Lord will be with us, in all and through all. This is the fact which will make everything that is desirable, possible and effective. In our quotation above, it is David who speaks to Solomon. A greater than David or Solomon speaks similarly to us: "Go;—and lo, I am with you always!"



# CHINA'S MILLIONS

TORONTO, NOVEMBER, 1910

## The Island Life

An Address by the Rev. Harrington C. Lees, M.A., at a Valedictory Meeting, held in London England, on Tuesday Evening, September 6th, 1910

THE word which I believe God has laid upon me to speak to-night—as a message which you who are going forth may lay hold of, and which we who are not privileged to go forth may well lay to heart—is a twofold one. You will find it in that great missionary Book, the Book of the Revelation, the first chapter, verses nine and ten: “*I was in the Isle;*” “*I was in the Spirit.*”

It is not possible for any man to be in two places at the same time, but, thank God, it is possible for him to be at the heart of two circles at the same time—“concentric” circles, as we call them. And in these two short phrases St. John records for us what were the two circles of life in which he dwelt. “*I was in the Isle;*” that was the circle of his daily trial; for, remember, Patmos was a penal settlement. Men were sent there to the mines, and the island might well have been called, as one of the penal settlements of our French neighbors is called, “The Isle of the Devil.” “*I was in the Spirit;*” that defines the inner circle. The other, after all, was only the outer one. The words, “*I was in the Spirit,*” mark the inner circle of St. John’s heavenly environment; for I challenge you, brethren, to tell me, is there any island in all the ocean of which you would say that it was more the Isle of God, and less an Isle of the Devil, than the Isle of Patmos? Perhaps no little spot on all God’s world ever seems to have been the gate of heaven quite so much as the island of which we might have said that it was “in the devil;” and yet it was because of the great Comforter in Whom he lived, and had his environment, that St. John was able to give us this wonderful testimony to the contrary: “*I was in the Isle;*” “*I was in the Spirit.*”

To you, brothers and sisters, for whom life in a Chinese city may often seem to be like dwelling at the gates of hell itself, may these words be a reminder that even there you may be in Paradise already.

The significance of an island life has impressed itself upon us as an island people so much, that word after word in our language expresses the dangers or the conditions which surround us. The word “isolation,” the word “insularity,” and the word “insulation,” all mean the same thing—the condition of island life. And so to-night I would like to dwell upon this thought and study some of the dangers and conditions of the island life.

I think that we may take, first, the danger of *monotony*. There are some islands which permit you to forget that they are islands. I do not think that it seriously troubles us in England that we live on an island; but I was staying in the Isle of Wight a little

while ago, and I was very seriously impressed with the limitations of it. We seemed to be always coming to the coast. Now, the island on which St. John was living was a third of the size of the Isle of Wight. He was “cribbed and cabined and confined” on every side, and there was every danger that this man’s life should be one of monotony; and yet I ask you, as you have read the Book which God gave him to write, did you ever think of a man who seemed less in danger of monotony than St. John the Divine? “Write what thou hast seen in a book.” But what was there to be seen? I once read a book about Patmos written by a distinguished traveler, and the thing that impressed me was that there was little to be seen and less to be written about. “What thou seest write in a book.” He says seven times, “I beheld;” and then he says at the end: “When I beheld I worshipped.” And friends, after all, it is when the eyes are anointed to see that all peril of monotony goes. There was a man once who realized his intense danger and nothing else, and he said: “Alas, master, what shall we do?” And his master prayed and said: “Lord, open his eyes that he may see;” and God showed him not only the outer circle, but the inner circle; and he saw not only the horses and chariots of the Syrians, but the angel hosts, horses, and chariots of the Lord Most High. So St. John had open eyes. “*I was in the Spirit;*” and all monotony went.

And you, brethren—when the day comes for you to stand in the dull monotony and the daily routine of some mission station, where it seems that the blessing is withheld and the labor difficult—I pray that your eyes be anointed with eye-salve. Seek the face of the Lord Most High, that when you write what you have beheld, it may make a very Apocalypse of blessing, as a testimony to your own heart, and the hearts of those who hear from you, that God is near you, and that you are “in the Spirit.”

And you, brethren at home, who complain of monotony, perhaps you might find less monotony if you went to the mission field. But, at any rate, will you also remember that this precious promise is for those who stay as well as for those who go—diversities of operations, but the same Spirit.

There is another danger, the danger of *loneliness*. We have noted it in our own language in the word “isolation.” This man might have been the most solitary of all men, but have you ever read of a man who seemed less in danger of loneliness than St. John? There is a phrase that recurs, I think, some half-dozen times in the Book: “The voice of Him that talked with me.” He was not feeling lonely. He had a



Companion always by his side, and the words come in very suggestive connections. "I turned," he says in the first chapter, "to see the voice that talked with me." You cannot see a voice. Ah, yes, you can, if you have the wisdom to make the deduction that John made. The voice presupposes a person. The Person was there at St. John's side, and that made it eternally impossible for him to say: "I stand alone." He knew "the fellowship of the Holy Ghost," as we say; and that means no benediction merely for the end of the meeting; it is the constant benediction on everyday life, the comradeship in which we are to abide.

Take that other word in the fourth chapter. He says: "I saw a door opened in heaven, and the . . . voice . . . talking with me." You mothers have done that many a time. You remember that when the little child was feeling lonely in the dark you have said: "See, I will leave the door open between your room and mine;" and the child was no more lonely for he heard the voice of one that talked with him. And God, lest His child should be lonely in the island in which He had set him for His testimony, set the door of heaven ajar that he might hear the voice of God there. And may the doors of heaven ever stand ajar for you, brothers and sisters, as you go for your life on that mainland, which yet is an "island-life," for the isolation to which you are called.

There is another word in the tenth chapter: "I heard the voice of one who talked and said, Take the little Book." God is always bidding you to take the Book, brethren; and as you dwell on the Book and feed on the Book you will find that the Spirit-life is developed, and the power of the Spirit works in you and through you. May your Bible ever be to you increasingly the message of God Most High, speaking with very human accents that we can understand, yet with the unmistakable dialect, which tells us that heaven itself is the atmosphere in which it was written, in which it is living to-day, and in which everyone who feeds upon it shall live.

Take the other danger, the danger of *narrowness*. We have written that in our language in the word "insularity." It is a very real danger to all those who have lived in cramped surroundings—the danger of pettiness, the danger of getting behind the times. I think that this is seen in a small island as, perhaps, in no other place. And yet, here again, as you read this Book, are you ever impressed with its smallness? Are you ever burdened with the fact that it is behind the times? On the question of smallness, may I remind you that the word "kingdom" comes some thirty times, the word "heaven" sixty times, and the word "world" eighty times in this small Book. There is no narrowness there. Is it behind the times? On the contrary, there is no book in the Bible so much in front of the times; and he who lives in the Spirit of God is the man who is always really ahead of the spirit of his age.

And so may I remind you of the great fact that there will be no narrowness as you deal with your Bible and with the Spirit of God, even though you be in some lonely hill-station far away in inland China. And there will be no narrowness in your life as you are kept in touch with the world through prayer, with God through Christ, and with heaven through the Spirit of God, in Whom you live and move.

But is there no danger of insularity still? I turn from our brothers and sisters who are going out, and I say to you who are sitting here in this room to-night: "Are you in danger of that petty insularity which regrets their going, and of that real insularity which thinks that the home work must come before the foreign work, which grudges the pennies which are given, or the dollars still more, and which has the feeling that to go out and leave your present career will be a wrecking of your life?" There is no worse insularity than that. I have been thinking back into the late eighties to-night. I cannot forget the first missionary call that ever came to me was at a China Inland Mission meeting when I was at school in Cambridge, from the lips of a clergyman and his wife, two out of about eight or ten who spoke, one from the words: "Whose I am, Whom also I serve," and the other from the complementary text: "Ye are not your own." I do not think there are many persons here who would question God's ownership. Will you remember "Whom also I serve?" We are so apt to live in the blessing of divine sonship and to forget the privilege of divine service. Is God calling anyone here from insularity out into this great Spirit-life in which the circle shall be large and wide and deep, as God gives you a new opportunity for service for Him?

But I cannot forget that there is very real connection between the two circles. I have spoken as though they were opposed to one another. But, when you get back to the divine purpose which overhangs all our life, you will find that the two circles are really wheels working in the same divine machine. "I was in the Isle" is quite as much God's doing as "I was in the Spirit." When you come to see why St. John was in the Isle, you will see that he was there "for the testimony of Jesus Christ."

And so, when you come to look at the reason why John was in the island, you must, I think, get back to another island word, the word "insulation." I have a friend, a high official in the National Telephone Company, and he took me once through one of their great exchanges; and the thing that he impressed upon me as he showed me the wires which came into that great exchange, was the careful way in which each wire was insulated. There were two reasons for it. The first was protection for the wire; the second was the transmission of the message. Now, if you are isolated in your lives, I would like you to alter the word and call it not "isolation" but "insulation;" for insulated means set apart for special divine protection, which means that God is always encircling you in a special measure in order that you may be kept for His service; and it means, further, that the keeping power, the insulation, is there in order that the message through you may be perfectly transmitted to those who are waiting to hear the Gospel.

John looked onward as he drew near to the end of the Book; and he said that the island life came to an end after all, for there was "no more sea;" no more islands, no more voyages, and no more partings in that day. We look forward to it gladly, but it will not come until He comes Who said: "Surely I come quickly." Shall our hearts go up to Him in these closing moments, and shall we say: "Even so, come Lord Jesus."



## Tibetan Experiences

BY MR. JOHN R. MUIR, BATANG, TIBET



MR. AND MRS. MUIR'S HOME IN BATANG

**T**HE eyes of the world have been turned toward the land of Tibet during the past few months. The progress of western civilization makes it certain that no nation and no people will be able much longer to hold the doors shut against the Occidental. Not many years ago we were speaking of Korea as the "Hermit Nation," and now, within a few years the development has been so rapid, that even methods of assassination, all too common in the west, are not new in that land. But while one after another of the nations have been compelled to open their doors Tibet has remained still "The Great Closed Land." There have been signs enough to indicate that the old prejudices were being done away with and those of us who are here have thought again and again that the end was near. Now we see the Chinese determined on a policy of complete subjugation, and hear of great bodies of Chinese troops, with all the latest equipment, entering Tibet with that intention. Though it would seem to us that such troops would be necessary, the fact is that a very small number of rather poorly equipped soldiers have been sent to the frontier and on into Tibet. Some time last year when praying for the complete opening of Tibet, it seemed to us that our prayers never could be answered, except at the cost of lives and property in a very severe war. But to our surprise we have seen one tribe after the other disperse their troops and yield at once to the Chinese without standing for a single engagement. One or two minor scrimmages have been fought, but we know of no great bloodshed and hear of no great distress such as war brings. We feel very grateful to God for being able to say this.

It was no surprise, therefore, for us to learn last March that the Chinese official would permit a journey into districts that have always been closed to the mis-

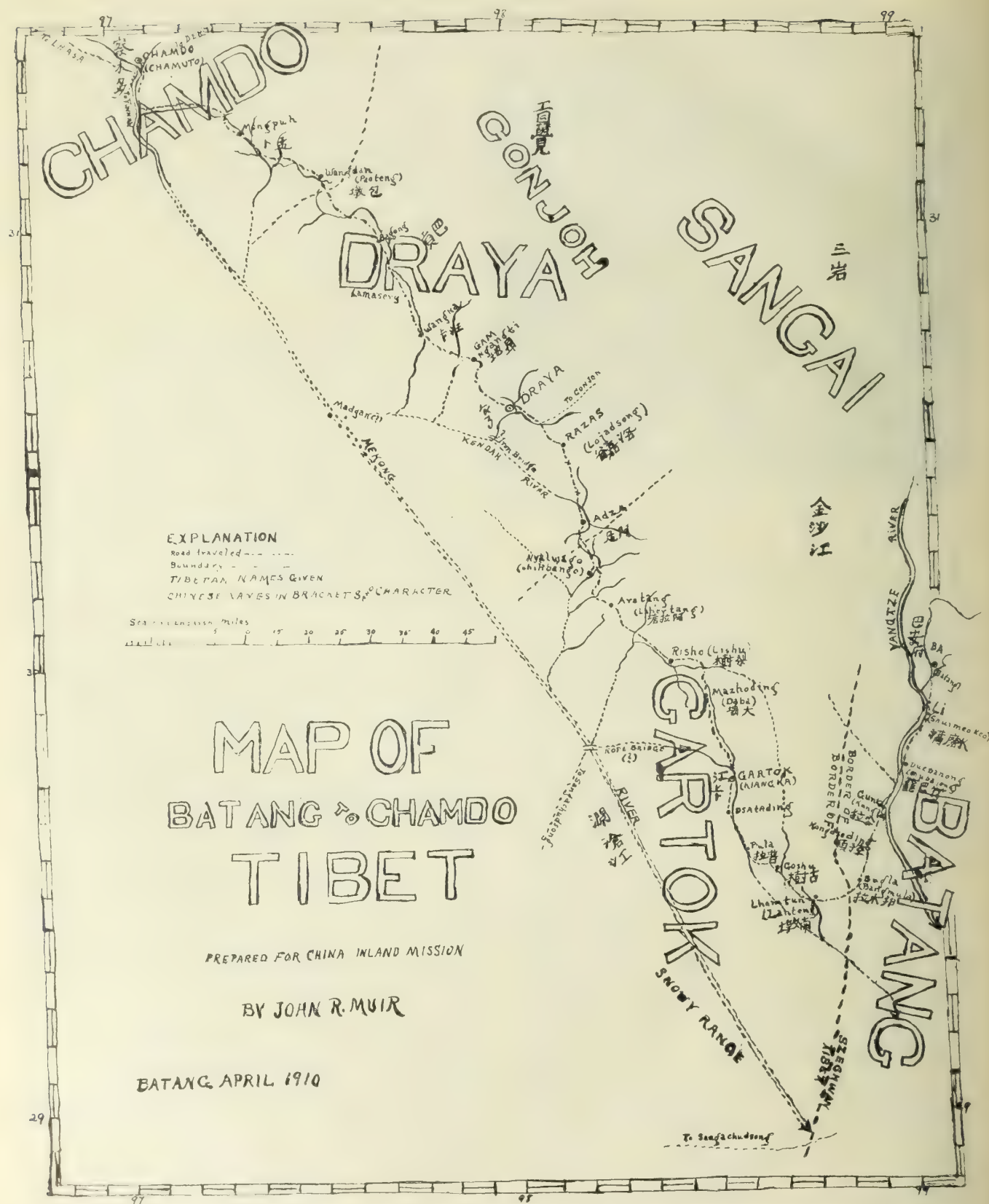
sionary. One of our missionaries of another mission located here in Batang went first and reached a point some five days to the west of Batang. Soon after he started I also made ready and started away into regions unknown, of which the following is a description. Batang lies at the extreme west of a strip of country that has been called Chinese Tibet, or the Tibetan Marches, or the Marches of the Mantze. For three hundred miles to the east of us this strip extends to the city of Tatsienlu, which is the real frontier of China Proper. It has always been supposed that all that territory has been a part of the Chinese province of Szechwan; but we now learn from official sources that we are not in the province of Szechwan, but that we are outside of China Proper (China Proper is taken to mean the eighteen provinces). We had supposed that Tibet (so called) commenced at this point and extended to the west, but now we must reconstruct our ideas and speak of Tibet in a different sense.

Be that as it may, we have had access to the region east of us as far as Tatsienlu, and thence to China, and year by year we have entered one district after another in which we hoped eventually to commence work. But the great barrier to the west of us kept us out of the part of Tibet that was then governed by the Tali Lama as effectually as if the border had been a high and impregnable wall. Many prayers have gone up to God with our eyes on that wall. The opportunity to cross it and travel in Tibet came like a direct answer to prayer.

Having made all our preparations we left Batang the last day of March and made our way down the Yangtze river. I had with me a Chinese evangelist who is helping us in the Tibetan work, a Tibetan interpreter and a servant. The official had sent the usual Chinese soldiers with rifles as an escort. The first few days was not new as I had been over the ground with Mr. Edgar in 1907. Here the great river runs full and strong, though some thousands of miles from the mouth. There is a boat manned by strong Tibetans, even the women help at times, and the cumbersome craft is rowed across the current from side to side of the river. The river is very quiet for some distance and as I looked upon it the thought would come, "what a comfort it would be to commit oneself to the soothing current and float and float down to the sea and across the sea to loved ones in America, were it not for the work and other attachments here."

We slept at the ferry the first night where we met Dr. Shelton, of whom mention has been made. He reported a good journey to Gartok and return. The next morning we crossed the river and began our ascent into the mountains to the west and unto the great plateau. For almost two years I had not been out of the Yangtze valley, but now once more the traveling was to commence in altitudes ranging from 12,000 to 16,000 feet above sea level. Tibet is all mountains and valleys. There is scarcely a plain worthy of the name. Wide valleys are sometimes met with, but the traveler is always hemmed in by the









WOMEN WATER CARRIERS IN TIBET

Study  
the Faces  
and  
Pray for  
these  
Representa-  
tives of  
"The Great  
Closed Land"



A TIBETAN TEA CARRIER WITH BETWEEN THREE AND FOUR HUNDRED POUNDS OF TEA

mountains that rise everywhere. A strict account of a journey would mean every day something like this: "We crossed such a pass this morning and went down into such a valley and crossing such a pass in the afternoon we again descended to sleep in such a valley." But that is rather too monotonous for such an article as this and the reader can imagine that that is the ordinary daily programme without the necessity of being so explicit.

I am only going to mention in turn some of the places we visited and give a short description of the country. There is a very pleasant farming community extending for many miles in a pretty valley that we passed through on the third day. It is really a series of villages and in the whole there is a considerable population. It being at the point where the main roads to Lhasa, and Yunnan, respectively, diverge the district is of some importance. It has been our hope ever since we first saw the district that we would be able some day to commence work there for the Gospel.

Doubtless when our evangelists are familiar enough with the Tibetan language one, or two, can be put there for several months at a time to live among the Tibetans and introduce the Gospel. Will someone who reads this please put the name of Bamutang on their prayer list?

It is at this point that the border is crossed into what has been Tibet Proper. There is a stone at the top of the mountain with the characters in Chinese: "The border between Szechwan and Tibet." Whatever political significance that stone has had in years past it will cease to be of any interest now that the new

plans of the Chinese are succeeding. Many foreigners during the past three or four decades have been turned back at that stone. Dr. Shelton was the first Protestant missionary to cross over and travel for any distance, though Mr. Edgar and I went over to the first village without any to hinder in 1907.

It was with a deep sense of gratitude to God that I crossed over this time and our hearts went out in prayer to God that that mountain would never again prove a barrier to the Gospel. Many, many times during our journey did Mr. Wu and I lift up our hearts to God for this object. The first village of importance is called Lhamtun. Here we spent a quiet Sunday and got acquainted with some of the Tibetans. Our landlord was especially friendly and would welcome our coming at any time. There is no use saying that workers are needed in each place. We are on virgin soil and in none of these places has the Gospel ever been preached till this year.

On Monday, we started away on what proved to be a very long and interesting week's journey. By the next Sunday, we found ourselves resting far away among the mountains of Tibet, where we had not dared to hope we would be able to travel when we left home. The first two days we passed through two more pleasant districts before we reached the city of Gartok.

Gartok is the Tibetan name of this the first political division in Tibet. To this place an official was sent from Lhasa. The last incumbent raised an army and was prepared to oppose the Chinese advance, but he fled as soon as the Chinese arrived and his army was scattered. Then



A GROUP OF TIBETAN FACES





Photo by]

VIEW OF TIBETAN VILLAGES

[Mr. John R. Muir

the Chinese took possession and when we arrived there was a Chinese officer exercising the duties of magistrate. We found also several hundred Chinese soldiers that had moved from Batang a few months previously. The city is just a cluster of mud houses one story high. They are all built together with narrow lanes between the houses. There are several hundred Tibetan families. Gartok is, of course, the center of a large district. It is difficult to arrive at any proper estimate of population. Perhaps in the whole district there are 3,000 or 4,000 families of Tibetans. These are scattered in lamaseries, in lonely villages, in all the valleys for four and five days in all directions, and last, but not least, in the nomad camps that are scattered everywhere where they can find feed for their flocks and herds. Some day a mission station will be opened here. Those who may come here will live at a greater altitude than we do at Batang. They will find it much more difficult to get supplies from outside, and it will not be possible to get the good supplies of vegetables and fruit and wheat that we have in Batang in the summertime. There will be need of the heroic spirit in those who come to settle for the sake of the Gospel on the wild stretches of Tibet's plateau.

At Gartok we found no official objection to our going farther, so we made arrangements with the official to proceed to Chamdo on the main road to Lhasa. The following day we got away late in the forenoon, as we wished to get on as rapidly as possible. The first day we followed the plain to the north. To this point settlements had been met with every few miles, but now we were getting so high that all we

found were the nomad camps. We spent the night at an official rest house and the next day went on to Lishu. Here we found another interesting district under the control and government of Gartok. For a great distance along the river we found settlements both the first day and the following till we left this valley. The number of families given seems altogether inadequate. We learned in time that the population given when a request was made was only the official number reported to the Chinese. The Tibetans never report more than is necessary, as the official figures are taken as a guide when orders are issued for transport and other service that the Tibetans render to the Chinese. But setting all figures aside one can judge from the look and general prosperity of a district what might be expected. There is a pleasant district in the next day's journey in a valley much

higher than Lishu, from which an evangelist would have access to a number of villages in many directions, but it is my opinion that the Chinese will seek first to develop Lishu, and probably settle a small official here in time.

The place mentioned is Ara Tang, in a pretty plain that is only partly cultivated. The name is derived from the numbers of small animals, looking like ordinary rats, or small guinea pigs, that have burrowed holes all over the plain. We did not stop here, but went on down to another village that is not as high as Ara Tang. After a night's rest here we passed out of the Gartok district and into Draya. Here we spent Sunday at Adzu. At this place we were more kindly received by both Chinese and Tibetans than at any other point on the journey, though we had uniformly good treatment all the way. The Chinese officer had made provision for us in the official rest house and the Tibetan official called many times to talk and look over our things, in which they always take a keen interest. We distributed a great many Tibetan and Chinese gospels.

The following two days we went up and down through nomad camps and villages to the city of Draya. This is said to be the largest district in this part of Tibet and only second to Derge in all eastern Tibet. We found a wide valley partly cultivated, in all of which there are said to be one thousand families. The city is built on the slope to the west of the plain and the lamasery rises above the city. Contrary to the general rule Draya has enjoyed a measure of independence. No official was sent from Lhasa and



there was, of course, no Chinese magistrate. The Great Lama in the lamasery was virtually king and under him were other lamas acting as magistrates. This is only one of two large institutions, the other one is in the valley of the Mekong river, two days to the west of the city. Both lamaseries recognize the Great Lama as head, so that we may say that Draya has the largest lamasery in eastern Tibet, though comprised in two separate institutions.

It has long been our idea that the first station to be opened west of Batang would be at Draya. It lies just midway between Gartok and Chamdo, so that it would be convenient to look after evangelists stationed in those places. Moreover, as we now find, the climate of Draya is better than either Gartok or Chamdo, and vegetables could be grown much better than in the other places. There is one great difficulty. For days we have seen no timber on the hills, and here at Draya there is not a stick of anything, except the poplar trees that are grown for fuel. There is some talk of coal having been found in the mountains and that may be the Lord's way of making provision for Draya. With that problem solved a family could live in Draya in comparative comfort. There is at present no possibility of a station being opened, even if we had the workers, but again may I suggest that some one pray definitely for Draya. God will answer in His own time.

From Draya the daily programme was about the same. We crossed a very high pass and found the air clear, though cold. The next two days we had snow almost continually and we were told that had we been a day later we would have been stopped from crossing that pass. This was only one of the evidences of God's care and protection, for it would have been at some risk had we attempted to cross the pass in the snow. For two days we were in comparatively low altitudes passing from one valley to another through the district known as Wangka, which we found the most interesting and populous small district on the whole journey. It was here that we were greatly surprised to receive a communication that came from the Imperial Chinese Commissioner at Chamdo advising strongly against our traveling in the district. Having had permission of the officials, and knowing that another foreigner had just been as far as Gartok, I had gone on my way rejoicing, thinking that the land was at last open to us. But here comes word that would have stopped me altogether had it been received earlier. It informed us that the district through which we were passing was a very wild and dangerous region and that the Chinese officials could not undertake to protect us though we had an official escort with us. It was difficult to decide what to do, but we finally determined to get on to Chamdo where there were more soldiers and trust to the Chinese to devise a way for our return.

The effect was quite depressing, as we had hoped to learn from the Commissioner at Chamdo that he had now subdued the Tibetans and that we might travel freely wherever we wished. That was not to be. We reached Chamdo two days later, and the officials were very friendly and showed no objection to my visit after I had explained all the details. Chamdo is just a small Tibetan city and there is not much of any population in the immediate neighborhood. We had passed through several villages since leaving the

Draya district and there are said to be more in the valley of the Mekong river that flows past Chamdo and also in the mountains to the west. But I think that Chamdo is probably a smaller district than Draya though larger than Gartok.

The great lamasery is the striking feature about Chamdo. It is built above the river in the fork of the two streams that join here to form the Mekong. The Tibetan city is built on the first level and the lamasery is on another level above the city, so that it may be seen from all directions. This lamasery is very wealthy. I was not permitted to see the main temple, but it is reported fabulously rich in gold and silver and gems. The one small chapel that I did see gives an idea of the wealth. It was the shrine of the thousand Buddhas. In this shrine in every lamasery the thousand images of Buddha are painted on the walls or on a scroll, but here in Chamdo each separate Buddha was an image of brass about six inches high and gold plated. The main idol was adorned with gems and gold and silver and coral and in all the small chapel gave an idea of richness and prosperity.

As in Draya the rulers of Chamdo are lamas. The Great Lama here is said to be so heavy that he cannot walk, but he is worshiped as a god and is the political as well as the religious head of the district. It is this great system of religion that we have come to combat. No country in the world at present is ruled by priests and monks as is Tibet. The Holy Roman Empire under the Popes was no more priest-ridden than is Tibet. At least one boy out of every family goes to a monastery, even if there is only one son. We have then to fight a system that controls the country socially by the ties of blood; religiously by the bonds of superstition and politically by the force of law. The Chinese are breaking the hold of the latter. I did not see Draya and Chamdo under Chinese rulers as the change had not been made, but we are prepared to hear at any moment that the Chinese magistrates are set up in those places. But what about the other two? Where was there ever a nation where one out of every family went into priestly organization? Where is the nation to-day where religion is so popular? Can we break it? No, not we, but the power of God can and will enter Tibet and put an end to the powers of the lamas. Brethren pray for us.

Since my return to Batang we learn that the Chinese Commissioner, who has complete control of the region from Tatsienlu to within two hundred miles of Lhasa, has given out that no foreigner has the right to travel in Tibet. He has even forbidden districts that till this year were opened to us adjacent to Batang. It looks very much as if their intention was to keep us from any communication with the Tibetans. But while that restriction is on we find events in other ways working out for good. The flight of the Tali Lama to India, where he was well received by the government, will have the result of making the Tibetans feel very kindly toward Britishers and when we can overcome the opposition of the Chinese we can hope for a speedy opening of all Tibetan districts to us.

The return from Chamdo to Batang over the same road was without incident. We must still report that the doors are closed, but all these experiences must in God's own time work out for the complete opening of Tibet to the Gospel.



# Arrival! Reception! Impressions!

BY MRS. WM. Y. KING

(Last year Mr. and Mrs. King visited China and spent some time with their sister at Yangchow, Kiangsu)

THE small steamboat that has brought us up the Grand Canal from Chinkiang is nearing Yangchow. It is quite dark, and as the boat touches the landing-place, it sounds as if hundreds of men are shouting to us from the shore—a regular bedlam let loose—it is a relief to learn that they are simply asking permission to carry our baggage, in order to earn a few cash. Fortunately Miss King has her own man, and we soon find her bible-woman, Mrs. Sie—this dear woman is in great distress, it is a fete-day, and our friends at the Mission have sought in vain for chair-bearers to meet us; “to think that the honorable brother and sister have arrived and there are no chair-bearers!” We try to assure her that the walk will do us good and start off.

However, before long we are met by four coolies with a chair, after some hesitation I am persuaded to take it, and away we go, the men all running, the foremost shouts “Hi-Hie” continually, and everyone stands aside to let the chair pass—it is all so strange and interesting that I quite forget I am alone in a great Chinese city—the streets are so narrow that I can reach out and touch the high walls on either side, large, gayly-colored lanterns hang at every gate or door and light the streets fairly well, the main business streets are quite brilliant with two, three or more lanterns in front of each store. If it were daytime, and we had a friendly escort, we would like to go more slowly past those strange-looking stores—they are like large stalls with shelves on three sides where all the goods, such as silks, china, cotton, etc., are displayed. There are also stores where

idols and tablets are sold, but one of the strangest is where there are to be found paper money, houses, furniture, men, etc., these are bought by the relatives of those who have died and burned at their graves with the belief that such things will be real in the life beyond and bring some comfort to them. How sad that these poor people know nothing of the beautiful Home where there is fullness of joy and where every desire is satisfied, because our loving God and Savior Jesus Christ is there; they do not even know His name!

But it is night and my men are running swiftly along the narrow, crowded streets, I think I must soon be at the Mission and begin to say “Nui-ti-Hwei” (China Inland Mission) (the only Chinese I

know), over and over lest we should stop at the wrong door, but presently I hear Miss Clough's voice calling me by name, the chair is set down, and as I step out I am greeted by all her girls (about thirty-two) saying together in English, “Good evening, Mrs. King. They had been practising this for weeks. I am so taken back that I must appear very rude for I do not know how to answer their happy greeting. Such dear girls they are, as bright and full of life as any girls could be, and yet most of them very earnest in their love for their Master. We are invited to morning prayers—the mother of one of the girls is dying, Revelation twenty-first is therefore chosen for the reading, that chapter has a new meaning for me

now. Heaven is a real place to these girls and as we read the last words, “they which are written in the Lamb's book of Life,” I look into those bright young faces, and rejoice that their names are written there, and that one day we shall meet again in the streets of that City “where there is no need of sun, neither of the moon, to shine upon it; for the glory of God did lighten it.”

In the afternoon I have the privilege of accompanying Miss King and Mrs. Sie as they go to a distant part of the city to preach to women who have never heard the Gospel, I must put on Chinese dress for otherwise the women would be too interested in my clothes to listen to the message, I am glad to do so for not only is the Chinese dress more comfortable, but one is so much less conspicuous in the street; at another time, when in foreign dress, ten or twelve small boys followed us, then running ahead for a block

would wait in order to obtain a better view as we passed, and it was a relief this afternoon to walk along unobserved. We choose the quieter and narrower streets and after some time we are invited by a young woman to sit down on long benches, without backs, in front of her door. Presently about thirty women and children are gathered, and Miss King begins to talk to them, I do not understand her words, but know it is the message of God's wondrous love for those very souls before us. They listen, some attentively, but oh! how dull of understanding are their faces—not a ray of light is there. After a little, Mrs. Sie begins to speak, she has been a Christian for many years; I look at her face, it is old and wrinkled before its time with many sorrows, but it is



MISS CLOUGH AND MISS KING IN THEIR COURTYARD



beautiful, simply reflecting the light that is in the face of Jesus as she tells of all her Lord has been to her. I wonder how these women can resist her message—but there is no answering light in their heavy

faces, and I realize as never before how much intercession at home can help God's servants as they try to make known the "mystery of the Gospel" to those dark hearts in China.

## "It Shall Not Come Nigh Thee"

*Extracts from a diary of Mr. G. W. Hunter, of Tihwafu, in Sinkiang. Sinkiang, in Chinese Turkestan, reaches right into the heart of Asia. With Tihwafu as his station centre Mr. Hunter is engaged in widespread itinerations throughout these inhospitable regions. Equipped with portions of Scripture in Chinese, Turki, Mongolian, and Tibetan, and also a few thousand tracts in Arabic and Turki, he has been journeying many hundreds of miles, during the past year, often experiencing great hardship, and at times danger. But God has been unto him "a God of deliverances" as these extracts show.*

**A**UGUST 10.—I was told to-day that the head officials were in great difficulty owing to an ex-soldier being wrongfully executed by a military official. At sundown this evening I heard that there was a crowd of people mobbing the governor's yamen, and demanding that the military official, who killed the innocent soldier, should be put to death. When dark we heard the yelling and shouting of the crowd still mobbing the governor's yamen. This kept on at intervals from sundown until about eight-thirty. During the evening we heard that the city jail had been broken into by the crowd, and the prisoners let loose. About nine we saw a gleam of light near the hsien magistrate's yamen. The place set on fire was the residence of the head military official of the camp, where the innocent soldier was executed. Before half of this building had been burned to the ground, lights were observed near the governor's yamen. A very short time after this the greater part of the west street was in flames. Shouting and yelling, the crowd came on with lighted torches setting fire to the shops as they came along the north street where our house is situated. By this time most of the people had gone on to the roofs of their houses. I thought sure that our hall shop would be burnt down, as the landlord is a Tientsin man; but strange to say that although shops on each side of us were set fire to, ours was left untouched. The robbers shook the doors, and then passed on, burning, smashing and shouting as they went along. As they approached the middle of the city we heard the report of the firing of guns, and learned afterwards that the Tientsin merchants had fired in order to defend their shops. One bullet struck and killed a robber leader named Wang, and after this the others were checked in their mad course, not, however, before they had kindled enough fires to destroy more than half of the most valuable shops in the city. When the robbers passed our place I was really afraid; it was dark, and one did not know who was friend and who was foe. We were soon in the midst of roaring flames, shut up and locked in the city, with no means of escape. Yet the whole night I felt a calm and a peace which even surprised me. I prayed that God would stop the ravages of the flames; I also had to praise Him for saving us in the midst of an almost general conflagration.

August 11.—This morning I went on the street to see the extent of the ruins, and also to see Mr. Peterson of the Imperial Post Office. The damage done is certainly very great, probably over two or three million dollars worth of property has been reduced to ashes. Last night it seemed as if there were neither officials, policemen or soldiers in Tihwafu. This

morning fixed bayonets, etc., are conspicuous on the streets. The city to-day presents a sombre sight. Some Tientsin merchants are to be seen digging in the debris of their burned property in the hopes of recovering some of the melted silver, copper, etc.; a crowd is looking at an unshapely corpse which has been burned in the flames; one meets two yamen runners carrying a man's head on a pole; towards the afternoon there is a great gathering of people at the governor's yamen to witness the execution of ten men connected with the burning of the city. Last night, as soon as the robber leader was shot, the other robbers broke the lock of the east city gate and thus made their escape. The city police and soldiers were called from their ordinary duty on the streets to protect the officials and the official yamens.

August 12.—All passed quietly last night and to-day. The north and south city gates are open. One feels specially grateful for the prayers of God's people at times like these. The military officer who killed the innocent soldier has been publicly executed this evening.

August 13.—There are rumors to-day about horses being stolen by the thieves who escaped from the city the night of the riots. The provincial judge sent his secretary with a card asking about my welfare, etc. The head policeman of the district also came to see me. Four foreign drilled soldiers were sent to guard us.

August 14, Sunday.—All passed quietly to-day and we had our ordinary morning service.

August 15.—There is a good deal of trouble here just now owing to the thousands of tael notes issued by the merchants. All shops of any importance issue their own tael notes, so that each shop is a private bank. A number of such shops have now been burned down. Tihwafu has several times been on the verge of riot through people with small capital issuing these notes. Business is at a standstill.

August 16.—There is heavy rain this morning. The streets are deserted. Yesterday bands of soldiers paraded the streets everywhere.

"Some are jealous of being successors of the Apostles. I would rather be a successor of the Samaritan woman, who, while the Apostles went for meat and forgot souls, forgot her water-pot in her zeal to spread the good tidings."—*J. Hudson Taylor.*

"Study the habit of delight in God. This is a most valuable law of life. It gets out of our way all unrepented sin, all hindrances to fellowship and communion. 'The joy of the Lord is our strength.'" — *J. Hudson Taylor.*





REV. S. H. MCCLURE  
Sailed October 11, 1910



MR. E. A. MERIAN  
Sailed October 11, 1910



REV. K. B. NAUMANN  
Sailed October 11, 1910

## A Child's First Offering of Money to China

ON the way to worship one morning I asked my little boy (of seven years) if he had anything for the offering, and he said "only my shilling, mother, and I could not put all that in, could I? I shall want to buy some other things." This was the first time I was taking him to worship after he had been through a terrible attack of typhoid fever, from which illness the Lord had miraculously brought him through, and I, like Hannah, was wishing to dedicate him afresh to the Lord, offering my "all," and I felt I would have liked him to have given his "all." I made a guarded reply in saying that all money that was given on this morning would be used for the poor, and the Lord Jesus said what was given for them would be given to Him, so that, whatever was given, would be really given to Jesus. As the meeting came to a close, I saw him bring out his shilling and waiting for the box to come round (his little face full of animation, and his eyes sparkling) put his shilling into it.

Meeting being over, a lady asked us to drive with her. Before leaving her, she leaned over and dropped something into my little boy's coat-pocket, saying "That is to get something from me for the voyage"—we were shortly leaving Canada for England. As we were going indoors he took the gift out and with astonished pleasure said, "Mother, I gave my shilling to Jesus, and He has given me another." (No one knew, or had heard what had happened previously but our two selves.)

Yet a greater surprise was in store for him, when, less than two hours afterwards, our door bell rang and a small parcel was handed in addressed to my laddie. I helped him to take off the outer wrapper, and we found a small sealed cardboard box, on which was written, "No one but God knows how much this little box contains, it is the savings of the small change of our family for some months past for God's use for His missionary children, and we feel it

should be given to you." The child's face was a picture as we undid the box, and out of it came silver and copper coins. Excitedly he exclaimed: "Just think of it mother, I gave Jesus my shilling, and He gave me another shilling, and now He has given me more money than I can count!" I told him he must ask Jesus to guide him about using it, as Jesus had found him faithful over little things He had now made him His little steward over much. I said He would perhaps like some of it used for China. The reply came, "You shall have it all mother, and take it to the poor when you go back," and we decided we would pray and think about it.

Next morning he said, "I don't think I'll give it all to the poor, mother, I'll put it into three parts, give one to the poor, one to teach boys about Jesus, the other part for these boys to have, to buy presents for other boys." This giving general satisfaction, we went to see the Secretary of the Mission to talk over the important matter of my laddie sending this gift to China at once. He placed the box and its contents into the Secretary's hands, and putting his arms around the gentleman's neck, whispered into his ear what he had decided. It was interesting to see the face of the little one full of emotion, and the veteran's face breaking into a smile as these confidences went on. The interview ended by the Secretary saying, "Very well, we will send it to China the first opportunity and we will say what you wish done with it."

The friend who dropped that shilling into his pocket, was, in less than a year afterwards, called up higher into the presence of 'The Lord of the Harvest.' At the great Harvest ingathering we will learn the result of the little seed sower's gift, and "the sower and the reaper will rejoice together."

In the meantime shall we not definitely pray for the boy life of China, that those who received of my laddie's "all" may give their "all" to the Savior and seek to make Him known to others.



## In Memoriam—Mr. J. F. Broumton

ON Sunday, Sept. 25th, at Bath, England, there passed to his reward a well-beloved and honored member of the Mission—Mr. J. F. Broumton. And surely he must have been glad to go, for during recent years he had such a prolonged and weary struggle with physical weakness and pain, that the rest and refreshing and reunion in the Paradise of God must have been infinitely welcome. He has gone to see the Lord Jesus, face to face, and can any imaginable experience be more gloriously blessed than that.

Mr. Broumton's term of service in China extended over a period of thirty-five years. He sailed for that land in 1875 with Mr. Easton. Chinkiang was reached on Dec. 11th, 1875, and from there he went first to Wuchang, in Hupeh, arriving on Jan. 16th, 1876. Here, it would seem, he remained for a year, studying the language, and generally preparing for his future work. On Jan. 2nd, 1877, he, and Mr. Chas. H. Judd, his brother-in-law, started on their long and dangerous journey through Hunan into the province of Kweichow. We say "dangerous journey," for, as was afterwards discovered, a secret society, "headed by fifteen of the greatest men in China"—so the journal reads—had been formed in Hunan for "the purpose of hindering any foreigner entering or passing through that province." It is interesting, in this connection, to recall an incident quoted by the Rev. W. G. Lewis, of Bayswater, in his Valedictory Address to our brethren, Messrs. Broumton and Easton. Mr. Lewis told this story:—"On Feb. 17th, 1882, when Francis Bamfield was preaching in the city, a constable came up to him, saying: 'Mr. Bamfield, I hold a warrant in the name of the Lord Mayor, to stop you.' 'I hold a warrant from the Lord Maximus to go on,' was the reply." The Lord Maximus had bidden Mr. Broumton and Mr. Judd "go on" to Kweichow, and thus it came about in the month of February they reached the haven of their desire, Kweiyang, the capital of Kweichow. Mr. Broumton wrote on Feb. 20th announcing their safe arrival. Mr. Judd remained with him only a short time, and the young missionary was then left alone, the one solitary witness for Christ among seven and a half millions of people. For close upon eight years—from February, 1877, to September, 1884—Mr. Broumton labored, with more or less encouraging success in Kweiyang and district. First as a single man, and then, after his marriage in the spring of 1881, with Mrs. Broumton, whose sudden death from cholera in



MR. J. F. BROUMTON

the early summer of 1902, was the great sorrow of his life. Our brother was much interested in the aboriginal tribes of Kweichow, and greatly desired to work among them. Indeed, the first Miao Christians, a man, his wife, and a boy, were baptized by him. But he was not permitted to remain in the province. In the autumn of 1884, ill-health necessitated his return to the coast. The visible results of Mr. and Mrs. Broumton's ministry in Kweiyang and district were, when they left, sixteen church members (eighteen had been baptized from the commencement of the work), three of whom were Miao converts; and a girls' school of fifteen pupils. Six of the elder girls in this school were baptized by Mr. Broumton the year he left his station. The present church membership at Kweiyang is sixty-three, but one hundred and thirty have been baptized

since the work began. The work among the aborigines, which had its beginning in those three Miao-tze baptized by Mr. Broumton nearly twenty-eight years ago, has in recent years developed amazingly in the province. After a furlough of only a few months' duration, our brother returned, with his wife, to China. On arrival there he was asked to undertake the important work of Treasurer of the Mission in China, and was stationed first for a short time at Wuchang, and afterwards at Shanghai, where eighteen years ago he was appointed a member of the China Council.

At the Saturday afternoon prayer meeting following his decease, Mr. Hoste made most appreciative reference to his long and valuable ministry. "I consider it fitting," Mr. Hoste said, "that as in the presence of God, thankful acknowledgment should be made here of the value of Mr. Broumton's services to the Mission. For long years he served as Treasurer in China with remarkable devotion, loyalty, real self-sacrifice, and ability. He was most accurate and painstaking, working frequently late into the night when the duties of his department so required it. In large measure, indeed, he wore himself out in the work of the Mission. His personal kindness and sympathy, and his ready willingness to help his brethren, will be gratefully remembered by very many members of the Mission."

May we, who remain, follow him, as he followed Christ, humbly, loyally, faithfully, seeking not great things for ourselves, but "content to fill a little space if He be glorified." We pray for Mrs. C. H. Judd, Sen., the sister of our departed brother, and for all who mourn for him, that in their sorrow they may be greatly comforted of God.



## Editorial Notes

THE weekly prayer meeting at Philadelphia has been resumed for the winter. We earnestly invite all of our praying friends in the locality to attend the meetings, as often as they find it possible. Such persons have a great ministry to offer to God and men at these times of intercession, and we long to see our gatherings made, in this way, a place of power. The meetings are held on Friday afternoons, from 4 to 5.15, at 1329 Walnut Street.

For the sake of those in the States who may desire to purchase, for Christmas and Easter use, cards bearing Scripture texts, we have imported from England a large number of the well-known Mildmay Text Cards. The cards of the present year are particularly beautiful, and few presents could be more acceptable and useful. The cards are in various sizes and are sold at various prices. Orders may be placed at our Philadelphia book-room.

For a number of years past, Mr. Frost has been in the habit of writing verses, expressive of his spiritual experiences. Lately, these have been gathered into a connected whole, and they have been published by Messrs. Morgan and Scott, of London, under the title of, "Pilgrim Songs." Copies of this book are now for sale at the offices of the Mission, and by the Gospel Publishing House, New York. Further particulars are given in the advertisement upon the last page of this paper.

It is a cause to us of much rejoicing to learn that our Australian friends have had long-deferred prayer answered in the recent gift of a Mission Home. For years past they have felt the need of such a Home at Melbourne, and have prayed for it. But their faith and patience were much tried, for the years went by, with the need becoming more acute, and yet with no apparent answer from God. But now, they have the satisfaction of knowing by blessed experience that, while God may remain silent, He does not forget, and that His answers are well worth waiting for. The house which has been secured is a large one and it is situated in quite an extensive piece of ground, allowing of present usefulness, and, if need be, of future expansion. How good our Father is, from first to last, to this Mission, and how impartial He is in His gifts as related to the different parts of the work. Whether in one homeland or another, or whether in one part of China or another, it is ever the same, He proves Himself to be the faithful Creator. We praise Him for every mercy, and particularly now, for this last mercy shown to our brethren in Australia.

Word has just reached us that Mr. J. F. Broun-ton, who served for many years as Treasurer of the Mission at Shanghai, has fallen asleep in Christ. Our brother passed from this life to the life beyond, upon the evening of September 25. He had been residing for some time at Bath, England, and was under the care there of the kind and expert physician, Dr. Wilson Smith. The treatment received had been beneficial to

him, and it was hoped that his life would be spared. But this last was not to be, for our beloved brother was suddenly taken worse, became unconscious, and passed away in a few hours. For him, it is "far better," and we can but rejoice, in view of his great physical weariness, that he is at rest and in the presence of the Lord whom he loved. We bespeak the prayers of our friends for the four sisters who are left.

A prayer which should be frequently offered by those who are interested in China is to the effect that God will develop a strong and an independent native church in that land. The missionaries have been and are a necessity in China. But their presence and ministry there, almost necessarily, have tended somewhat toward begetting among the Chinese Christians a spirit of dependence, and, therefore, of weakness. The time has come now, when the development ought to be in an opposite direction. And a prayer which should accompany this is that God will raise up from among the Chinese Christians wise and strong evangelists and pastors, who shall be able to guide and build up the native church, and who shall be instructors of all other leaders who may follow them. It will be on these lines that the most effective and extensive work will be accomplished in China, and we shall do well if we make such plans the burden of our prayers. The cry of "China for the Chinese" is a somewhat dangerous one from a political standpoint; but it has a large element of truth and blessing in it from a spiritual standpoint.

"They also that erred in spirit shall come to understanding; and they that murmured shall learn doctrine." (Isaiah 29:24.) What a heartening thing the Word of God is. It is because the God of the Word is so infinitely compassionate and forgiving. Other systems of religion make short work of the man who fails. But the Gospel, which is above them all and whose ideal is as high as heaven, stoops lower than them all and reaches even the one who is of the earth earthy. And this is just where the above verse finds and meets us; for what one of us has not erred from the way of God and murmured against His person? Thus, there is the promise that we shall come to understanding and shall learn right doctrine, in spite of every mistake and sin, and hence, we have a right to go straight on in life and service. Some of the old Chinese women, after failing to learn their Scripture lessons, will exclaim: "Foreign teacher you must tell me again; I am so stupid." It is likely that this will have to be our attitude of confession toward God. At the same time, our Father is willing to teach even the stupid ones, "line upon line and precept upon precept." Let us not be discouraged, therefore, in our lives and service. Our chief concern should be, first, to confess our mistakes and sins, and then to learn from them what God would teach us through them. It will be thus that we shall discover that the Lord is more than a ruler; that also, He is a mighty over ruler.



# CHINA'S MILLIONS

TORONTO, DECEMBER, 1910

## The Harvest of Self-will

BY MR. D. E. HOSTE

*"Thorns also and thistles shall it bring forth to thee."—GENESIS 3:18.*

THE above words describe one sure result of discontent with a divinely-appointed limitation, and of self-willed efforts on the part of man to obtain that which was not in the purpose and will of God. He must have fruit, whether forbidden or not; and lo! he finds that he has but obtained a harvest of thorns.

It is to be observed that the fruit of the tree of knowledge of good and evil, which was the subject of the divine prohibition, was not in itself bad or undesirable; on the contrary, it had been created by the Lord and was, therefore, "very good." Whether in course of time our first parents would have been permitted to partake of the fruit, it is impossible to say, as the Holy Scriptures are silent on the point. However that may be, the solemn lesson is the same, as we contemplate the consequences that flowed from that act of disobedience. It is well to take to heart and constantly to bear in mind the practical application to ourselves of this lesson as we pass through life, and to take heed lest at any time we should grasp at some prospect or some advantage which it is not in the purpose of our heavenly Father for us to possess and enjoy. The question, be it repeated, is not as to the intrinsic goodness, or otherwise, of a particular object, but rather whether it be God's choice and appointment for us.

Students of Scripture are familiar with the contrast presented between the first Adam and the Second in this regard. We find the first placed in a garden and surrounded by all that could minister to his wants and gratify his tastes, one single limitation alone being placed upon him. Our Lord, on the contrary, is led by the Holy Ghost into the wilderness to endure the pangs of hunger, and to experience the apparent forgetfulness and neglect of His bodily needs by His heavenly Father. It was His, in obedient faith and perfect patience, to accept His circumstances of want and privation and to wait patiently until such time as His Father sent relief. We know that the essence of the Satanic temptation lay not in any intrinsic wrong attached to the act of turning stone into bread, but in the departure from this attitude, which such an act would involve. The Christian must expect to be confronted with this temptation in one form or another, not once only but many times, as he passes through life, and he needs to recognize that it is no sign of his heavenly Father's displeasure if he, too, is at times suffered to hunger; for it was, indeed, just after the Lord Jesus had received the testimony that He pleased God that this experience was sent to Him.

It is possible in this connection to be a "stony ground hearer," that is, we may at one time honestly

and with joy receive the word of His teaching, and yet later on, fail before further temptations brought by new circumstances in life. How important for us so to be walking with God that the senses are exercised to discern between good and evil, and thus be preserved from the allurements that would turn us from the path of the divine will.

For instance, is it not sadly true that many a harvest of "thorns and thistles" has been reaped by sorrowing parents through failure in this important point? The Scriptures record as one of the previous sins of Israel that "they made their children go through the fire to Moloch": and may not something of the same iniquity lurk in parents allowing such considerations as social advancement and better prospects in this life unduly to influence them in their arrangements for the education and starting in life of their children, whilst the claims of their spiritual interests are practically given a secondary place?

The action of Joseph in regard to his two sons is a striking instance of a parent observing the will of God and holding fast to it in spite of great temptations in the opposite direction. It was obviously open to Joseph to found a great house in Egypt, and start his sons in careers of influence and honor in what was then the dominant power of the world. But we find him bringing them to the feet of Jacob, and casting in their lot with the humble, alien shepherds living entirely outside the great world of Egypt. It is noticeable that in Hebrews 11:21 the blessing of these sons of Joseph is recorded as the outstanding act of faith in the life of Jacob, showing that he participated with Joseph in the choice thus made.

Again, in regard to the acquisition of wealth, how many have proved that riches are "deceitful," and how often has the desire for them injured the spiritual life! Not, be it repeated, that wealth in itself is an evil; on the contrary, it may and should be a means of great good; the practical danger is lest the heart become ensnared with the desire for it, and thus it gradually usurps the place which the Lord and His interests should have. The warning conveyed by our Lord Himself in His parable of the man who pulled down his barns and built larger, and also the numerous exhortations in the Scriptures to be content with such things as we have, need ever to be borne in mind. We may well ponder the words with which our Lord closes the account of this man—esteemed, doubtless, by his fellow-men as able and prosperous—but described by God as "a fool," with the added comment, "so is he that layeth up treasure for himself and is not rich toward God."



## Missions and Rationalistic Criticism

EXTRACTS FROM AN ADDRESS BY THE REV. A. T. PIERSON, D.D.

WE have watched for fifty years the growth of "higher criticism," and with increasing conviction that it is permeated with rationalism and naturalism, and imperils both sound doctrine and pious practice, and is especially fraught with risk to missions.

To begin with, "the gospel of the Fatherhood of God and the brotherhood of man" is, to our minds, a very elusive, if not delusive, doctrine. That there is a *natural* relation of man to God as *creative* Father, there is no doubt; for "we are also His offspring;" but our Lord teaches plainly that sin has perverted this natural relationship, as there is alienation and practical destruction of the filial bond, and that instead of God, the Devil is rather the spiritual father of sinning humanity; and hence the need of a new birth from above—a spiritual regeneration—to constitute man the spiritual child and son of God.\* So, likewise, a new spiritual brotherhood of men is constituted by this new Fatherhood of God in Christ and by the Holy Spirit. We much fear that this preaching of divine Fatherhood and human brotherhood, without proper lines of discrimination between what was originally natural and creative, and what is spiritual and redemptive, only tends to exalt and flatter the natural and carnal man and encourage human pride and self-righteousness; and make Christian character more a development of something already found in universal humanity than the planting of God that He might be glorified. It is those who receive Christ who also receive the right to become children of God.† To teach a heathen that God is his Father and man his brother may lead him to infer that he needs no new and divine birth to make him a child of God, or bind him to other regenerate sons of God in a true brotherhood. What we fear is the exaltation of natural religion and the practical displacement of the supernatural.

As to the "evolutionary hypothesis," whatever it may be considered in the province of science—though even there not a few of its advocates confess that it is an "unproven theory," and at best only a "working hypothesis"—in the department of history, and especially of religion, we regard it as not only unproven but as very misleading and dangerous. If there be anything inseparable from Biblical teaching, there are two great positions without which Biblical history and theology fall into chaos: one is that the human race began on a comparatively high level and sank to a lower in the fall of man through sin; and, second, that in Jesus Christ we have a perfect man—the God-man—not a product of evolution, or a sort of exceptional freak of nature in giving us, in advance, a kind of anticipation of the final product, but a divinely perfect humanity due to a vital union of the Spirit of God with the seed of the woman.

These two Scriptural positions are so diametrically opposite and opposed to the teachings and inferences of evolution that it is necessary to choose between them; combination and compromise are simply

impracticable and impossible; and it is becoming more and more apparent that between the two there can be no wedlock. If this doctrine of evolution is right, Scripture is wrong, Adam is a myth, and a Simian ancestor must take the place of the first man. And a more serious inference must follow as to the second man. He is not the last Adam, but, however comparatively perfect, only a sort of premature and exceptional development on the way to the final and full-orbed perfection. He was imperfect alike in knowledge and virtue, however much in both respects in advance of his day. This theory is an easy way to account for our Lord's so-called mistakes of ignorance and judgment in teaching and practice; but while it affords an explanation of supposed errors, unhappily it is utterly destructive of all His claims to Deity or infallibility and finality as a preacher or even exemplar. His claims as a universal and only Savior from sin become, if not audacious assumptions, at best mistaken self-persuasions.

We happen to have from all quarters unmistakable testimony to the destructive influence of these views upon the faith of the new converts in heathen lands, and the very existence of the native church. One conspicuous missionary in India writes of seeing the rapid decay of faith in the Bible and the deity of Christ where these views are taught. It is a conspicuous fact that when a very prominent higher critic recently visited India he was approached by the most successful Indian evangelist in the presidency and frankly told that the views he taught and embodied in his books were actually undermining the faith of converts all over India. He was so much impressed that he called together the missionaries of the city and locality and besought them *not to promulgate these views he had advocated!*

We are persuaded that much Biblical criticism in these days is reckless on the one hand, and distinctly rationalistic and naturalistic on the other. No one can study its history without seeing that it is very largely *led* by professed unbelievers and skeptics. There has been, at the bottom of it, a determined purpose, or at best an unconscious bias, in the direction of a desire to eliminate the supernatural in both prophecy and miracle. To eliminate this is to reduce the Bible to the level of other books and make it no more, at best, than the foremost human product of religious literature. And it must not be forgotten that the high claims of the word of God to divine authority, if unsupported, only sink it to a lower level than other books by the collapse of its unsupported assumptions. How can it be the supreme human book if at bottom its claims are either imprudently arrogant, or mistakenly confident, or fraudulently false! If Moses was a myth and the whole Levitical order a post-exilic invention and fabrication; if there is no proper prediction in the Old Testament beyond a sagacious human forecast; if the Old Testament miracles are folklore or traditional exaggerations of natural occurrences; if Christ taught as He believed and was taught, but was Himself a victim of prevailing ignorance and popular tradition, then the Bible

\* John 8 : 44.  
† John 1 : 12.





Photo by]

A VIEW OF YENCHOW, CHEKIANG

[Mr. C. Fairclough

ceases to be the final authority in faith and practice, and each man's reason and conscience become the final arbiter of truth and duty.

How these "newer views" and "new knowledge" can advance missions we are at a loss to comprehend. We had always supposed that the unique claim of missions was based upon the infallible authority of Christ and the Scriptures on the one hand, and the indispensable proclamation of His salvation on the other. If all even of His teaching were marred by uncertainty and error, and all religions are simply steps and stages in evolving a final faith and character, why expend thousands of lives and millions of money in carrying the Gospel to the ends of the earth! Why not let the race evolve toward perfection!

Before dismissing this theme we are constrained to add a few facts which are very significant:

1. Some prominent advocates of evolution have actually become its antagonists. There has been a marked reaction against it as a "scientific certainty."

2. Every new discovery in the line of archeology has confirmed and vindicated instead of impairing and condemning the Scripture statements. When the stones cry out, it is as a witness for the Word of God even where it was supposed that mistakes were most obvious.

3. Wherever the "higher critical" views most strongly obtain there has been a loss of spiritual

power. Especially do we know of no missionary whose impulse toward the world's evangelization has been quickened by the reception of these newer views.

4. The constant tendency of our day is toward loss of all external authority in religion; and toward a kind of intellectual and moral anarchy where, as in the days of the Judges, there is no king to command and compel, but every man does that which is right in his own eyes.

How anything but evil can be the outcome of such teaching we can not imagine, except as good is developed by compelling more intelligent and independent search into truth and more persistent and consistent opposition to error and evil. Perhaps, too, much of our faith and conduct have been the result of tradition. We have believed because others have believed and done what others have done before us. Nothing will do so much to correct misleading views of Scripture as a devout and prayerful habit of close Bible search.

Particularly do we feel convinced that the motive and impulse which, since Paul's day, have constrained the greatest evangelists of all ages, and has driven the hosts of missionaries to the ends of the earth, have been the solemn acceptance of the twofold declaration of Scripture that "death passed upon all men for that all have sinned;" and that he that believeth in the Son hath everlasting life, "neither is there salvation in any other."



Photo by]

A COUNTRY CHAPEL IN CHEKIANG

[Mr. C. Fairclough



## Idolatry—A Word Picture

(A Unique Opportunity for Making Known the Gospel)

BY REV. E. G. BEVIS



A BRIGHT EVANGELIST

**S**ITUATED in the north suburb of Chenchowfu, Honan, is a mound which is reputed to be the grave of the ancient emperor, Fuh Hsi, who lived from 2953 to 2838 B.C. He is believed to be our first ancestor, and is worshiped by multitudes from all parts of the country, some worshipers coming a distance of one hundred miles. This great fair, as it is called, is held in the second moon of each year and lasts for nearly

"Signs of the Times," containing expositions on Daniel and Revelation.

This fair constitutes the crowning act of devotion of the year for the multitudes in Central Honan. Truly it is a masterpiece of Satan! A jumble of religion, business, pleasure, and vice. We so often remarked to the people, "what could you expect here but delusion and evil."

On every road leading to Chenchowfu were to be seen trains of rough country carts, burdened principally with women and girls, who are the chief worshipers. These poured their thousands into the fair, and for twenty odd days and nights an almost endless stream passed up the avenue to the temple; and as endless as the stream was the sound of music, beating of gongs, letting off of firecrackers, accompanied by men who operated long, colored dragons and tigers. Then followed the devout prostrations, and the burning of incense and paper. The din and confusion baffles all description—and this is worship! Surely hell hath enlarged her mouth! What a contrast to the pure and spiritual worship of Jehovah.

As it was our privilege to organize for Gospel work at this great idolatrous center, we were early on the scene, and secured a splendid position on the main avenue where all the idolators passed. We erected a large mat tent capable of housing a number of men; to this a large canopy was added and forms arranged. The large characters, "Gospel Pulpit," and the text, 1 Timothy 1:15, on canvass were hung in a prominent position in front, while colored parables formed the background; and before the raised platform a table of Scripture portions was placed. As our force of workers was wholly inadequate, help was solicited from other stations, and in response, ten evangelists and preachers came from Chowkiakow, four from Taikang, three from Sihwa, two from Kaifeng, who together with our own four evangelists and six other preachers, a total of thirty men, spent various periods of time in strenuous preaching of the Word. Mrs. Mathews of Sihwa and Mrs. Bevis, together with two bible-women and a number of others experienced in preaching, did work among the women both at our hall and at the fair. Every day we put up a moveable tent lower down the avenue and also had two or more other stands for preaching. At our street chapel preaching continued all day and up till late at night with relays of workers, thus enabling us to reach large numbers. At the main tent, speaker followed speaker all day, and by lantern light till nearly midnight. God worked in a remarkable way, so that large numbers assented to the message of God, and not a few decided to renounce idolatry and turn to God. The interest was so deep and sincere that all the workers were impressed. Habit and custom still have a terrible hold on this people, but they are realizing that the old fountains are dry, and are ready for better things. The combined force of laborers spent three hundred and seventy-five days of work, a year's work in a month. A unique opportunity, the results of which only eternity will reveal.

a month. A glance at the preparations for this event will help us to understand the awful spiritual condition here in China, even in this, the year of our Lord 1910.

A large number of stalls and booths were erected on the grounds in such a way as to form streets, where business men and traders stock their goods. With the exception of the main avenue leading to the temple, the vast area of eighty acres was turned into a miniature town. This was kept clear this year, because, during the last fair, fire broke out and destroyed a valuable pavilion. Inns and temporary dwelling places were prepared all over the suburb, and eating booths were everywhere in evidence. Crude toys in great variety, incense and fire crackers, abounded. Vendors of quack medicines, acrobats, tricksters, thieves, fortune-tellers, ballad-singers, beggars, were gathered from all points of the compass. Gamblers had large tables at the main entrance to the temples, and at every turn the click of dice and rattle of cash could be heard. Side shows and a foreign gramophone stand were prominent attractions; in short, every device for making money and hoodwinking the public was there. A tent in the main avenue was erected for the expositors of the sacred edict, where generally three orators held forth on the duties of family relationship, "superior and inferior." The tent was faced with a large colored painting on canvass which depicted the above, while underneath were the eighteen chambers of purgatory which I suppose were meant to portray the fate of those who failed to perform these duties!

The heresy of the Seventh Day Adventists was established in a tent on the road leading to the suburb, but they evidently found preaching to the heathen uncongenial, for they soon disappeared; however, not before they had sold numbers of copies of the



## Mrs. Liu's Conversion

BY MRS. A. ARGENTO, KWANGCHOW, HONAN

**A**MONGST the women attending the meetings at Kwangchow was an old vegetarian lady named Mrs. Liu, who was seventy-three years of age. Her daughter-in-law, who had attended the meetings for a long time, tried to persuade Mrs. Liu to come to hear the Gospel—but it seemed to be in vain. The old lady was one who would not easily give up the doctrine of her ancestors. However, after a few months, she yielded to her daughter-in-law, and from that time came regularly to the meetings, but did not seem to want to have any intercourse with us.

One morning, on my way to the school, I heard a voice within me saying: "Go to see Mrs. Liu just now." Thinking it was merely a thought of my own which flashed through my mind, I went on, paying no attention to it, but again the voice seemed to say: "Go to see Mrs. Liu." I hesitated, and began to reason with myself, thinking that she, as usual, did not wish to see me, and on the other hand, that I had so much to do. So I tried to forget the voice, but again I heard it, and this time much clearer and stronger. Being sure now that the command came from above, I made preparations for my visit and when ready called to my bible-woman to accompany me; she, naturally, was rather surprised to find me going at that time of the day.

Arriving at Mrs. Liu's home, we called her name but did not receive an answer. We entered and found the small room empty—but in one corner, separated from the first room by a couple of screens, we found Mrs. Liu on her bed. We greeted her and told her that we had come to see her, and she at once got up to receive us, and offered us seats. After a few questions about her health and so on, I began to tell her that we had come on purpose to tell her about the living God, and that God had sent His Son to suffer and die for us, and that "who-soever believeth on Him should not perish, but have everlasting life." As she listened to our message her face suddenly changed; she seemed like one waking from a dream, and exclaimed: "Is it true what you say? Is it true that the Son of God died for me, and that if I believe on Him I shall be saved?" Using my Bible I sought to assure her that it was true and after a while her face became radiant with joy—that face which before was so wrinkled, so dark, and hopeless. She then said: "Do tell me again and again

that Jesus died for me. Remember I am over seventy-three years old—do not tell me much—I am so forgetful—but tell me the same words over and over again." Again I quoted from the Scriptures, verses about the love of Jesus to us while we were yet sinners, and she said: "But when you in foreign countries knew all this, when you knew how to obtain 'peace,' and knew how to obtain forgiveness of your sins, why did you delay so long before coming to tell us? Why did you not come before? I have never heard anything like this—do tell it again. For over forty years I tried to find peace for my soul, and relief from the burden of sin, going on my small feet from temple to temple, reading prayers, abstaining from meat, etc., but never found peace—and now I am so happy."

From that time she became a true-hearted Christian, and destroyed all her idols. Whenever she came to the meetings it was her constant wish that I should repeat the old story that Jesus died for her lest she should forget it. On the day of her baptism she said: "I do not know much—but this I know that Jesus died for me."

As for myself, I cannot express the joy which filled my heart. It seemed as if heaven had opened to me. Dear friends, let us constantly and prayerfully remember our dear brothers and sisters in China.



A WOMAN OF MRS. LIU'S TYPE  
(One who knows that Jesus died for her)

### An Appeal to the British Nation

This appeal is in harmony with the action of the National Assembly and was cabled from Peking to the Christian Union for the Suppression of the Opium Traffic, of which Mr. B. Broomhall is the Honorary Secretary. The cable read as follows: "Peking, November 14th. National Anti-Opium Society formed. Members of National Assembly appeal to British Nation to free China from Opium Treaty immediately and prohibit importation." What is to be the attitude of the British people towards such an appeal? In face of what China has accomplished, and in view of the rising tide of China's national life, it is to be hoped that Great Britain will take more drastic steps towards the abolition of this trade than have yet been indicated. It is of supreme importance, quite apart from the moral aspects of the question, that we should not alienate the sympathies or quench the zeal of the Chinese people at this time.



## Origin and Object

(The Burrows Bible Training School at Nanchang, Kiangsi)

BY MRS. W. S. HORNE



MR. AND MRS. HORNE AND THE ELEVEN STUDENTS

**H**OW I should like if you could at this present moment look in at the classroom door or window of the Bible Training School! You would see twelve men, each one sitting at a separate table, earnestly bent over a book. Eleven of these you can distinctly see are Chinese, while the one facing the eleven is their missionary teacher. They are all studying, contrary to the Chinese custom without a sound, their lesson for to-morrow; it is "preparation hour," and they are studying the Word of God. You may be interested to learn something of the history of the school. Whilst the name which it bears tells its object.

Years ago the call to work in China came to Lieutenant Burrows, of the Prince of Wales yacht, he applied to the China Inland Mission and was accepted. It has been said of our late King Edward the Seventh, who was then Prince of Wales, that when any religious subject was being discussed in His Majesty's presence, he would remark: "You ask Burrows about that, he knows all about those things."

Upon his arrival in China, Mr. Burrows was appointed to a station in the north, but after a short service there his health failed and he was advised to go back to his native land. He still longed to spend his, perhaps few, remaining years for the people of China, so returned and was sent south to our Kiangsi province, being stationed in this city, the capital of the province. He was only permitted to live and labor on for two years or so, then his call to higher service came.

Now this school has been built to his memory by his brother and sister, who are in England, and it is called "Burrows Memorial Bible Training School." The first page of the prospectus, (which my husband prepared and sent out before the school was opened)

will give you a definite idea of what kind of men enter the school, so I herewith copy it for you to read:

*Design.* The great design of the school is the training of consecrated men as Christian workers and helpers. It is intended for those who are believed to have been called of God to Christian service, and who desire a fuller knowledge of the Bible. For these the school aims to furnish a thorough and systematic training in the knowledge of the Bible. It is also sought that the students should go forth to their work with an intense love for souls, and full realization of the presence and power of the Holy Spirit in their life and service. The vital importance of prayer and intercession in connection with the ministry of the Word will be emphasized, and effort made to lead the students into a deep and strong prayer life.

*Admission.* While primarily intended for the better equipment of those who are likely to be paid helpers, the school is open to all who have a real desire for a fuller knowledge of the Bible. Candidates for admission must however be recommended by the missionary in charge of the station or district from which he comes, as possessing an approved Christian character and giving promise of usefulness in the Lord's service. They should be able to read and write and take notes with some degree of facility. They are required to have some knowledge of the Bible, to be studious and teachable. They should not be under twenty nor over fifty years of age. All students are expected to spend some part of their time in preaching, conducting Gospel services in the chapels or on the streets, conversing with enquirers, and other kinds of Christian work. This work will be carried on under direction of the missionary teacher.

*Course of Study.* The full course of study extends over two years. The instruction is Biblical and practical and has for its special aim these three great ends; a consecrated, prayerful life, an adequate knowledge of the Word of God, and the effective use of the Holy Scriptures in Christian service."

At present the school year has been at work twenty-seven days; the term having begun on September the first. My husband has great joy in teaching them because they are so eager to learn. We do praise the Lord for this opportunity of having His Word the more fully understood by these believing Christian men, and it is our earnest desire and prayer that they may be channels of usefulness in the present and future of the Lord's work wherever it is His plan for them to serve Him.

This is only the second term, the school was first opened March the tenth, of this year. Four of this term's students were here at the first, and two of the number have entered for the full course, while three of the new scholars have come with the same expectation, for which we are thankful. Please pray for the Lord's richest blessing to be upon each student and on their teacher and leader.



## A First Service

BY REV. E. A. BROWNLEE, KIANFU, KIANGSI

TO escape the intense heat, we have spent some weeks at a summer house on the hills in connection with the Yung-sin station in Kiangsi. A preaching hall has recently been rented in Yungling, a small walled city, four miles away, nestled in a valley among the hills. The opening service was held on Sunday, August twenty-eight. We started in the early morning to avoid the heat, a party of six foreigners in all. Down, down we went one thousand five hundred feet on a series of stone steps, built probably one thousand years ago. On

our way we passed several places where the road had been broken up four years ago by an unfriendly mandarin at Yungling, who hoped by the inconvenience thus caused to rouse against the foreigners, who had built the summer house on the hilltop, the indignation of the hundreds of Chinese who pass over this main highway between Yungsin in Kiangsi and the province of Hunan. Instead, the indignation turned against the mandarin himself; he being subsequently removed, and the road repaired. Reaching the plain, we wound around among the rice fields, here and there passing groves of cyprus, and occasionally an orange or pumelo tree in fruit. Entering the quaint little city, we found at the preaching hall upwards of one hundred people gathered, all of them heathen, with the exception of the one Christian man in Yungling, and a few native Christians from a neighboring city. The people listened for an hour and three quarters to the singing and speaking with as much decorum as could be expected from those who know absolutely nothing about a religious service, and who were far more intent on seeing the strange foreigner than on hearing anything that was said. Three foreigners and four Chinese Christians spoke, and by each the story of God's love and Christ's death for men was told, admonishing their people who walk in darkness, to enter a brighter, better way. It was virgin soil, many of those who listened were hearing for the first time the glad news with which we have been familiar from the cradle. God grant that into some of these hearts the seed of truth may fall as into fertile ground. This was the



A LAKE SCENE

first service of its kind ever held in the city of Yungling, although evangelists had formerly preached on the streets. Occasionally a service had been led by a passing foreigner, in the home of the one Christian in the city, but never before had a regularly appointed service been held in a building rented for the purpose. It marks the breaking down of some of the local prejudice that such a building could be secured.

This is all a very simple story in itself, one that could be duplicated indefinitely in every heathen land. Yet every such incident is the planting of another outpost in the name of Christ the Conqueror. One by one they are opened, these centers from which radiate the light and truth of God. Throughout the length and breadth of the land they spread, each one a point of contact between Christ and the world He came to save. Let the outpost line sweep on, till little by little, or, if it be His will, by more glorious bursts of conquest, this great eastern empire be laid at the feet of Him of whom from of old it was written, "the root of Jesse, which standeth for an ensign of the peoples, unto Him shall the nations seek."

"Our union with Christ is a precious truth about which we cannot be too fully informed and convinced. It is a *fact*, not a feeling. A man is as much one with his wife when asleep as when awake, when abroad as when at home. Consciousness and enjoyment may spring from it, but neither constitute it or contribute towards it: it is independent of both."—*J. Hudson Taylor*.



# An Echo From Nineteen Hundred

BY MR. E. O. BARBER



Photo by] A HILLSIDE VIEW [Mr. J. H. Mellow  
OF THE YUTEOHO MILLS IN SHANSI

Some of our missionaries rented one of these to use as a cool retreat during the summer.



Photo by] THE COURTYARD [Mr. J. H. Mellow  
OF THE MILL RENTED BY THE MISSIONARIES

There are about seventy of these mills in the valley, all run by water power. They make quite a lot of flour.

**F**AR off in distant Shansi, in the village of U-ri, Mrs. Meng sits weaving cloth on a cumbrous household loom. It is tedious work, involving time and patience and often at the expense of an aching back at the close of the long days work. But a goodly roll of cloth at the rear of the loom indicates that the work is nearly done and that the time has come to cut the threads and remove the cloth. It is not as white as it might be and there are queer little knots and disfigurements here and there, but it is the best she can do with such poor materials and appliances. Perhaps she sighs as she compares it with the spotless white, regular woven, foreign cloth which the local store keeper has just procured from the far off city on the sea.

It will soon be finished; the stillness is broken by the regular clank of the pedals and the swish of the shuttle as it swiftly passes from hand to hand—how like the moments of her life, so soon, like the cloth, to be cut off and taken from the loom.

But other sounds are mingling with the clanking of the loom and she pauses to listen. These are troublous days in Shansi, especially for those who would weave fair cloth. The tumult increases, the sounds come nearer and are more distinct—alas! such sounds had become only too familiar in the village of U-ri and full well does she know their meaning. And then the work goes on again—clank, swish, clank, swish—and now a crowd of fierce faces appear in the darkened doorway. "What do they want?" Little need to ask. "Will you deny your faith in Jesus?" "Wait till I get down from the loom," she calmly replies. Having done so, without a word she quietly goes to the large press where Chinese households keep the clothing that is reserved for high days and holidays and putting on her best garments, as do those about to enter the unseen world, turns and kneeling before the Boxers says, "Now you may do as you please for I will not deny Jesus." A few quick movements and

the threads are severed in the loom and Mrs. Meng's weaving is completed. In some respects it may not be of as fine a texture as foreign cloth, but it was stouter in fibre, it may have been greyer in shade and narrower in width, perhaps there were knots that disfigured its fair surface, but with such crude impliments and so few opportunities it was the best that could be done under the circumstances, and she "loved not her life even unto death."

Her son, Lai-ken, a bright little Christian, twelve years old, was hurriedly caught up by a friendly neighbor and carried off. The poor child, terrified at the time, has been so influenced by heathen relatives that although several attempts have since been made to reach him they have hitherto been unsuccessful. Even the government indemnity lies untouched owing to the dread of that terrible day.

Such is the story told me by the elder, who on several occasions has endeavored to see the lad. The elder knew him as a little boy, but that was over ten years ago and now he is a young man of twenty. Does he ever think of the One for whom the mother so bravely laid down her life?

John Falls, writing from Pingyao, Shansi, says:—"Prayer has been answered for the conversion of the Lew family, and we have great cause for thanksgiving that the fourth son, the school master, and next in the family to our dear friend in Kansu, has now turned to the Lord and been baptized. This was in the fourth moon this year, and since then I have been going to his school twice a week by mutual agreement, to give Scripture instruction to his scholars. These number about twenty-five all told, but thus far only fifteen came up for the Scripture lesson. Of the rest, their parents are not yet favorable to the Gospel, and so no pressure is brought to bear upon their boys, but we hope, by and by to see these lads converted. We regard this as a very valuable opening in the city."



## Our Shanghai Letter

BY REV. J. W. STEVENSON

**M**R. G. W. Gibb, of Hweichow, on September 21st writes that one of his old pupils, converted six years ago while in the school, returned recently from Hangchow, where he is studying medicine. He took the morning service on Sunday, and gave a good address on Christ's first miracle, which touched the hearts of quite a number of those present. At the same time two other old scholars were present, from the Nanking University, where they seem to be doing very well, both in their studies and in their testimony as Christians. Mr. Gibb speaks of still another, who was a teacher in the district until quite recently; he has also gone to the Nanking University, and has obtained the highest place in the college department there. These instances show that Mr. Gibb's labors in connection with the school in days gone by are bearing fruit.

A letter from Dr. Keller, written from Changsha on September 27th, says:—"On arriving here and talking with the Chinese, in view of the recent very serious disturbance in Siangtan, it did not seem best for me to go in person to the peak, "Nan Yoh"; besides, there was an abundance of work here that needed to be done without delay. However, our return made it possible to organize a fine party of Chinese workers for the work. We got together thirteen evangelists and colporteurs from five different missions, and sent them up to the "Peak" under the leadership of our own evangelist, Mr. Hsiao, and we are receiving splendid reports from them. The pilgrims manifest a real interest in the Gospel, receive the copies of the "Fu Yin Yao" (Summary of the Gospel in the words of Scripture) and other books with gratitude, and come in large numbers and sit patiently through two-hour evangelistic services in the evening. Our edition of 25,000 "Fu Yin Yao" is exhausted, and we want to get out a new edition of 100,000 as soon as possible. (These books are being published at the expense of the Bible House at Los Angeles.)

Dr. G. W. Guinness, writing on October 4th, says: "Mrs. Guinness and I have left Kaifengfu for a brief visit to Chong-mou, a town ninety *li* from Kaifeng. The Lord has prospered us greatly; a gentle-

man offered a house, fronting on the main street, free of charge. Though small, it has a small courtyard with one room where I see women patients, and two rooms in front where men are seen, books sold, and our assistants and I sleep. This has been a very difficult place to reach. Mr. Bird has been here with his wife, and on a former visit I brought the magic lantern and exhibited it in the yamen and school and inn. This time we brought medicines, and the people are very friendly, men and women coming in crowds. To-morrow my wife has to return to Kaifeng, as the following day (Friday) is her "T'ai-t'ai" day, as we call it, when a number of ladies, specially invited, are coming to her home for a meeting. Twice a month she has special days for ladies. Hospital work is of great influence in drawing people within the sound of the Gospel. We do thank God for all He is effecting."

Miss J. L. Turner, writing from Teng-teng, Kweichow, says:—"I came here with Mr. and Mrs. Adam three weeks ago, and it has been interesting to see the work in this small Miao village. A service is held every night, and somewhat lengthy meetings on Sundays. The congregations are very good, so much so that only women are able to sit inside the chapel; the men sit outside on forms. There is such a readiness to pray amongst these people; often two or three will be praying aloud at the same time, some in the Miao and some in the Chinese language. Many of the people come from long distances."

I mentioned in my last letter that the country on the whole seemed to be quiet, and I am glad to add that this condition prevails throughout our stations. Friends are writing us very hopefully of the beginning of the autumn's work. May I ask your prayers that God will specially bless the work of the coming months.



Photo by] THE HOSPITAL AT KAIFENGFU, HONAN [Dr. G. W. Guinness  
Women's morning at the dispensary. Showing some of the barrows on which patients come. Mrs. Guinness is standing to the left.



## Tidings from the Provinces

### Topics for Prayer

We ask special prayer for our new workers who have recently arrived in China and who are now busily studying the language. Pray that from the beginning of their life of service they may be made a rich blessing in that dark and needy land.

There is also much need of prayer for the Chinese in those parts of Hupeh, Honan and Kiangsu where floods have recently wrought such destruction of life, property and harvest. Please remember the missionaries who live in the midst of such suffering and also the native Christians. For the latter, observing the Lord's Day means also to fast as they have not money to buy food for a day in which they do not work.

We would ask our readers to continue their remembrance of the deputation work which has and is being done by our missionaries who are home on furlough. During the past month the Rev. W. A. McRoberts has been holding meetings in Pittsburg, Pa. Mrs. Stott and the Rev. F. A. Steven have had some cheering opportunities for service in Detroit. Miss Leggat and Mrs. Talbot have found many open doors in and around Buffalo. Mr. and Mrs. Hanna have been busy in and out of Toronto. Mr. Knight, of whom mention is made elsewhere, has been in Cleveland, Chicago and Wisconsin during the month. Miss Lay, of Owego, N.Y., who has recently returned to America, is taking occasional meetings in that centre. The Rev. G. H. Seville, of Bellevue, Pa., while not doing full deputation work at present is speaking on behalf of China. Mrs. Shapleigh's present field is the city of Cleveland, and she will (D.V.) during the month of January be holding meetings in Montreal, Ottawa and probably Kingston. May the messages spoken by these whose names have been mentioned, call forth just the ministry which God desires from His own in the home land.

At one of our recent Saturday afternoon gatherings for prayer in London, Mr. Hoste, who conducted the meeting, reminded the friends present that during the next two months or so thousands of Chinese will be coming forward as candidates for baptism, and he besought prayer for the missionaries and their Chinese fellow-workers, that they may be greatly helped in dealing with these candidates. It is of great importance that they be neither too hasty, nor too hesitant in receiving them into Church fellowship.

Then, again, during these autumn months there will be held in many places throughout China great Church gatherings. The Christians who attend these meetings have been hard at work during the summer, and it is not unlikely that many of them will feel very parched and dry in soul. Will friends pray that these gatherings may be seasons of refreshing for the Christians; occasions when the Holy Spirit will work in power?

### Personal Notes

Those in Philadelphia have, during the past weeks, had the pleasure of welcoming Mr. and Mrs. Beinhoff, who have returned home for furlough. While those in the Toronto Home have had the pleasure of a visit from Mr. and Mrs. Meikle, who are spending the last few months of their furlough in Canada.

### News Notes

A Chinese report says that Sheng Kung-pao favors the adoption of a gold standard in China, and has decided first to mint one million of the new silver coins and adopt a nominal gold standard as an experiment.

A local vernacular paper says that the International Reform Society has submitted a memorandum to the Government Council, praying that prohibition should be instituted against cigarettes in China on the same lines as opium smoking. The Government will refer the subject to the National Assembly.

It is stated that the five Chinese Prison Reform Commissioners, dispatched by the Ministry of Justice on a mission of study have completed their work in England and reported that they were starting for America. They have been much impressed with the excellence of the British system of prison administration, which surpasses those in other countries and will recommend its adoption as the basis of Chinese prison reform on their return.

According to the Chinese press the provincial delegates presented, the petition praying for the early opening of parliament to the National Assembly (Senate), and it was received by the secretary and transmitted to the president and vice-president. Last Saturday a number of Mukden and Shantung students jointly addressed to the delegates' corps an appeal, written in blood, urging them to lose no time in making efforts to gain their object. It is stated that,

owing to the enthusiasm displayed in these prayers, the Prince Regent summoned the Grand Council to a conference and Prince Su handed the petition and described with sincerity the delegates' warmth of feeling. The Regent sighed after listening to this account, and on Sunday commanded the government to consider the expedition of the inauguration of parliament by one or two years. During the conference Grand Councillor Hsü Shih-chang urged compliance with the popular demand, and Princes Su and Pu Lun also advised that the people's desires should be met.

Recently, according to the Chinese Press, Viceroy Jui Chêng of Lianghu and Hsi Liang of Manchuria urged that a foreign loan of many million taels should be borrowed to build railways extensively in China, and addressed telegrams embodying their suggestion to all the Viceroys and Governors in the empire for an expression of their views. Viceroys Jui and Hsi point out that unless some important, and simple measure be resorted to, China will not possess sufficient financial strength to carry out the nine years' reform programme, arranged for the eleven ministries, which must consequently fail. They further point out that at the outset of the United States reform policy, greater opposition by the States to a centralization policy was experienced than exists now in China. It was discovered that impeded communication and different local conditions, were the causes and the United States adopted the scheme of extensive and rapid construction of railways, which consolidated the republic. The Viceroys suggest that imperial permission should be obtained to borrow several hundred million taels to complete trunk lines such as the Yuet-Han, Szechwan-Tibet, Kalgan-Kiakta, Ili-Tsitsihar, etc., within ten years, and as soon as the loans are obtained, railway building should immediately be taken in hand so that the funds may not be diverted to other purposes. The two Viceroys say that all materials and labor should be obtained in China and the only benefit that foreigners would derive would be wages and interest. The bulk of the money borrowed would be circulated among the people, and would relieve their poverty within ten years. After that period, the lines would have been completed and administration would be greatly facilitated, and enlightenment would follow ten times more rapidly than by education. They urged that this is an important and simple plan to start with. China, though a large country, does not reap



the benefits that her size should entitle her to, nor does she derive profit from her vast population. The completion of railways would concentrate the country's wealth and might strengthen her a hundredfold, and enable her to exist side by side with the Powers. Otherwise the evils that arise from disunion will endure and her strength will be divided, and the people will continue poor. To strengthen China by military power would take fifty years and reform in administrative matters would take thirty, and it is feared that the forward movement of the world will not tarry for China to trudge along in her course. The two Viceroy's pray all the other Viceroy's and Governors to endorse their views and join in memorializing the throne to grant the request. To this the Viceroy and Governor of this province have replied, disapproving the suggestion, as the evils, they feel, are greater than the benefits. Grand Councilor Hsü Shih-chang, the Viceroy's of the Kuangs, Kansu and Szechwan, it is stated, support the scheme, but Duke Tsai Tse, President of the Ministry of Finance, and the President of the Yuch'uanpu both oppose the plan. In the circumstances, the Government intends to refer the question to the deliberation of the National Assembly in Peking.

### Honan

CHENCHOW—If those in the homelands who are interested in our girls' school could see the change in the girls after a few months at the school they would rejoice with us. The examination papers for this last term were especially gratifying. Some of the girls who were here when Mrs. Talbot and Miss Leggat were here did not return. In several cases schools have been opened in their own district, and Tsui-dzie, their most faithful helper, is now with the Lord. One girl is married, and two others are engaged and will be married this year. Pray that they may be blessed, and be a blessing, as they go to their new homes. Although they go into Christian homes they need our prayers.

New pupils have come to take the places of those who did not return. Some are hindered because of their home people, for these we can only pray that what they have learned, and the impressions which have been made during their short time with us, may in the future bring forth fruit to His glory. The Word and the work are His and He has promised that it shall not return unto Him void.—*Mrs. E. G. Bevis.*

### Shansi

LUCH'ENG—I should like to relate part of a testimony given by one of our Christians.

The subject was "Evidences of the new birth." This young man said: "Formerly, when working on my land, if I came across weeds, thorns, stones, or other rubbish I used to throw it aside. No matter if it did go into my neighbor's field, it was not on *mine*. But since being born again, what I do not want on my land my neighbor will not want, so I do not throw it on his land."

Please remember our need of workers, especially for the women's work.—*Mr. A. Jennings.*

KUWO—At the recent fair we had a constant stream of women from early morning until sundown. One woman, whose home is thirty *li* from here, came and stayed at our place during the days of the fair. We have known and have been praying for her for some time. She is a vegetarian, a faithful follower of Buddha, and lives a strict, self-sacrificing life, trying to obtain merit by her good works. We have been seeking to show her that it is only through the merits of Jesus Christ that she can get true happiness. Often when she hears the Gospel she sighs and says, "Oh! how I have been working to obtain this." She remarked when leaving us after the fair, that on returning to her home she would put away the false for the true. This woman is very much laid upon our hearts, and we would ask special prayer for her.—*Miss E. C. Johnson.*

### Yunnan

KUTSINGFU—Our services continue to be well attended, and last month we broke the record at the men's meeting. Next door, at the Ts'ai-shen Miao, theatricals were in progress, and it was arranged to have the play at the same time as we were showing the lantern. People visiting the temple came to our place, however, and there they remained, the result being that we got all the audience. Finding no one to look at them, the actors also came to our service. One of their number stood by me, and was asked if there would be no play that night. "No," he said, "Everybody is here." Some one else exclaimed, "This is much better than watching the play." There were fully 1,500 present, and the following Sunday all the services were crowded. In response to an invitation, we went to Chu-kiai-tsi last week. A crowd of about 700 greeted us, and we trust that the message left will prove fruitful.—*Mr. A. H. Sanders.*

### Monthly Notes

#### DEPARTURES

On September 18th, from Shanghai, Dr. H. G. Barrie, for England, via Siberia.

On October 16th, from Shanghai, Mr. E. Paulson, for North America.

#### ARRIVALS

On October 1st, at San Francisco, Mr. and Mrs. E. O. Beinhoff and child, Mr. G. E. Larsson, Warren and Constance Knight, from China.

On October 15th, at Shanghai, Misses G. A. Van Duyn, R. S. Thorssen and A. Kratzer, from North America.

#### BIRTHS

On September 2nd, at Tsoyün, to Mr. and Mrs. C. A. Anderzen, a daughter (Gotea Linea).

#### DEATHS

On October 27th, at Shanghai, the Rev. A. O. Loosely of Chekiang province.

### Baptisms

KANSU—	
Liangchowfu and out-station	3
Lanchowfu - - - - -	3
Ningsiafu - - - - -	3
SHANSI—	
Luanfu - - - - -	8
Luchenghsien - - - - -	3
Saratsi and out-stations - -	9
Yüencheng - - - - -	4
U-u (Chen) - - - - -	7
Tatungfu out-station - - -	2
Kiehshu - - - - -	6
KIANGSU—	
Yangchow - - - - -	11
SHANTUNG—	
Chefoo - - - - -	7
SZECHWAN—	
Kwangyüan - - - - -	1
Tachu and out-station - -	11
KWEICHOW—	
Anshunfu and out-station -	40
Tsunyi - - - - -	2
YUNNAN—	
Talifu - - - - -	1
HUPEH—	
Kuh-Ching out-station - -	6
KIANGSI—	
Sinfenghsien - - - - -	6
Nanfeng and out-stations -	13
ANHWEI—	
Kwangtehchow - - - - -	1
Liuanchow and out-station -	8
Anking out-station - - -	1
CHEKIANG—	
Ninghaihsien - - - - -	1
Wenchow and out-stations -	30
Sungyang out-stations - -	10
Tientai - - - - -	1
Lungchüan out-station - -	9

207  
Previously reported 1,199  
Total 1,406



## Editorial Notes

THE Evangelical Alliance has issued its annual invitation to the churches of the world to observe the first week in January, 1911, as a week of prayer. It suggests the following topics as subjects for prayer:—*Monday*, Thanksgiving and Confession; *Tuesday*, the Church Universal; *Wednesday*, Nations and their Rulers; *Thursday*, Foreign Missions; *Friday*, Families, Educational Establishments and the Young; *Saturday*, Home Missions and the Jews.

Further news concerning Mr. Hoste gives us to know that we may not expect him to visit us in this country for several months to come. Our brother is not dangerously sick; but the physicians have warned him that the only way to avoid a serious break-down is to rest, and he has taken their advice. We are thankful to add that Mrs. Hoste who, also, has been sick, was sent for, and that she has recently rejoined her husband in England. We trust that much prayer will be offered for these beloved friends, and, too, for their three boys in China.

The deputation work of the Rev. W. Percy Knight is, we are glad to say, being much blessed of God. His arrangements up to Christmas include meetings at Chicago and Buffalo. He expects at the first of next year, to come east, to New York, Philadelphia and contiguous places. We hope that he will be earnestly prayed for, and that God will be pleased to give large results in lives surrendered to Him for service for and in China. If any friends in the east desire Mr. Knight's services at the beginning of the coming year, will they please address Mr. Neale at the Philadelphia office.

Our esteemed friend, Dr. A. T. Pierson, has started out for a world tour, with the object of examining the mission work being carried on in connection with different Societies and at various places, and in order to hold conferences with mission workers, wherever there is opportunity. Dr. Pierson is accompanied by his wife and daughter, and we trust that all three of the travelers will be remembered in prayer before God. That friends may follow the party in thought and prayer, their proposed itinerary is given, as follows: Japan, November 3-17; Korea, November 20-30; Manchuria, December 1-10; China, December 12-20; India and Burmah, January; Ceylon, February, 1-10; Egypt, March.

Recently, we wrote to a member of our Council, asking for special prayer in behalf of the Mission in view of present, pressing needs. Our friend, in replying, said: "I pray for every missionary of the C. I. M. every day. I pray for Mr. and Mrs. Hoste by name every day, especially that they may be helped in their prayer life and guided in the conduct of the Mission. I pray especially for the finances of the Mission every day. I pray for quite a number of the missionaries, whom I personally know, by name every day. But I may be able to pray more for the Mission this coming

year." We confess, when we read such a record of faithfulness toward us, in view of the fact that the writer is an exceedingly busy man, that we felt almost ashamed of having suggested that he should offer more prayer in our behalf. No wonder God blesses our service when we have such prayer-remembrancers at home. May the Lord reward our friend, and all others who are like him.

The need of medical men in China is a great one. There are hundreds of cities there which have no hospitals, dispensaries or physicians, and we know of two places where hospitals are standing in full equipment but with closed doors because there are no medical men to fill them. This is sad indeed when remembrance is had of all the suffering there is in such cities, and of the many Christian doctors there are in the home-lands, who might go abroad. It is not to be discussed whether medical work in China is justifiable, for that question, by the experience of doors opened and souls saved, has long since been settled. The only question now is where are the physicians who will be willing to put their skill at the disposal of God that the Spirit may use it, as He uses many other means, to open hearts to the message of salvation. If these lines meet the eyes of some young physician who has been redeemed by the blood of Christ, will he not ask himself if redemption does not mean Christ's lordship, and if it does not imply a full and quick obedience to Christ's command. We need scores of physicians for China. May it please God to raise up not a few of them from the States and Canada.

"After this, I will return." (Acts 15:16.) Foreign mission work often seems discouraging. And there is reason that it should seem so, especially to those in the midst of it. To go out to China, for instance, to labor there for twenty or thirty years, and to see as the result of a life's service not more than two hundred or three hundred persons gathered into church fellowship, makes one wonder if the sacrifice and labor were worth while, and if the Gospel, after all, is making much headway. But our conclusions, in such a direction, are not always wise, because they are not based upon a wide enough view of facts. As to numerical increase on the foreign field, Dr. Dennis has recently shown that there was, last year, an average addition of two thousand, six hundred communicants for every Sunday in the year, which is no mean increase when taken in the aggregate. But aside from the encouragement to be obtained from such conquests, there is another aspect of the case which may well nerve anyone to constant effort, whatever the numerical results may be. We refer to the fact that the life of obedience on the part of the one who goes and preaches the Gospel to the unevangelized is the fulfilling of conditions which are the divine requisite for the return of the Lord and for the establishment of His kingdom upon earth. Here then is a motive of service which is above that which is to be obtained even from manifest results, and which may inspire anyone who is easily discouraged to the most constant endeavor. God would have us look, not around, but forward, and, not down, but up!















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"Richards hath the Lord helped us."